Call to Islam
Masjid al-Ghurabaa
Luton, UK
www.calltoislam.com

Mustalah al-Hadeeth

By Shaykh Muhammad ibn Saalih al-'Uthaymeen

Indeed, all praise is due to Allaah; we praise Him and seek His Help and Forgiveness. And we seek refuge in Allaah, from the evils of our own selves and from our bad deeds. Whomsoever Allaah guides, none can misguide him. And whomsoever Allaah misguides, none can guide him. I bear witness that there is no true god having the right to be worshipped except Allaah alone, Who has no partner or associate. And I further bear witness that Muhammad (*'Alahyi sallatu wa Salam*) is His Slave and Messenger. May Allaah (*Tabaraka wa ta'alaa*) bestow His Peace and Blessings on the Final Prophet of Allaah (*Sallallahu 'alayhi wa Salam*), upon his good and pure family and upon all of his noble companions.

"O you who believe! Fear Allaah as He should be feared and die not except in a state of Islam".[1]

"O mankind! Be dutiful to your Lord, Who created you from a single soul and from it created it's mate and from them both scattered many men and women. And fear Allaah through Whom you demand your mutual (rights) and do not cut off the relations of the womb (kinship). Surely, Allaah is ever a watcher over you".[2]

"O you who believe! Keep your duty to Allaah and speak always the truth, He will direct you to do good deeds and forgive you your sins. And whosoever obeys Allaah and His Messenger, he verily has got a great success".[3]

To proceed;
So the most truthful speech is the Book of Allaah (i.e.*Qur'an*) and the best guidance is the guidance of Muhammad (*Sallallahu 'alayhi wa salam*). And the worst of evils are the newly invented matters, for every newly invented matter is an innovation and every innovation is misguidance and every misguidance is in the Hellfire.

Narrated Umar ibn Khattaab (Radiyallaahu anhu): "I heard The Messenger of Allaah (Alahyi sallatu wa salam) say: **'Indeed, actions are but by intentions and every person shall have but that which he intended. Thus, he whose *Hijrah* (migration) was for Allaah and His Messenger, his migration was for Allaah and His Messenger. And he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.'"**[4]

[1] Suratul-Imran (3):102
[2] Suratun-Nisa (4):1
[3] Suratul-Ahzab (33):70-71
[4] Agreed Upon

A Brief Biography of the Author

His name is Aboo ‘Abdullaah, Muhammad ibn Saalih ibn Muhaammad ibn ‘Uthaymeen al-Wuhaybee at-Tameemee. He was born on the 27th day of *Ramadan*, in the year 1347H, in the town of ‘Unayzah.

He studied and memorised the entire *Qur'an* with his maternal grandfather, ‘Abdur-Rahman ibn Sulayman Aad Daamigh (*Rahimahullaah*), after which he began to seek knowledge.

He studied under the renowned Shaykh ‘Abdur-Rahman ibn Naasir as-Sa’dee (*Rahimahullaah*), the following subjects: *Tawheed, Tafseer, Hadeeth, Fiqh, Usoolul-Fiqh’ (*Principles of understanding the *Sharee’ah), Mustalah al-Hadeeth (*The Science of Narration*), Nahw (*Arabic Grammar*), Sarf* (Morphology*) and* Laws of Inheritance.

He also studied *Saheeh al-Bukhari*, some works of Shaykhul-Islam ibn Taymiyah (*Rahimahullaah*) and some books of *Fiqh,* under the eminent Scholar, *Shaykh* ‘Abdul-Azeez ibn Baaz (*Rahimahullaah*).

His other teachers include *Shaykh* Muhammad al-Ameen ibn Mukhtaar ash-Shanqitee, *Shaykh* ‘Abdur-Rahman ibn ‘Alee ibn Awdan, *Shaykh* ‘Alee ibn Hamd as-Saalihee and *Shaykh* Muhammad ibn ‘Abdul-Azeez al-Mutawwa (*Rahimahumullaah*).

Shaykh al-‘Uthaymeen is the *Imaam* of the main congregational mosque in ‘Unayzah, he also teaches in the College of Sharee’ah and the College of *Usoolud-Deen* at the *Imaam* Muhammad ibn Sa’ud Islamic University. Furthermore, he is a member of the council of noble Scholars in Saudi Arabia.

He has written around 40 various works on issues such as *Aqeedah, Fiqh, Hadeeth* and other branches of Islamic studies. We pray to Allaah (*Subhana wa ta 'alaa*) to benefit the Muslims by his knowledge and wisdom and to grant him due reward and lengthen his life.

INTRODUCTION

Allaah (*Subhana wa ta 'alaa*) has sent Prophet Muhaammad (*Sallallahu 'alayhi wa salam*) with the guidance and religion of truth that it may prevail over all falsehood.[1] Furthermore, he has been commanded to present all of the religion of Islam to mankind.[2] So Allaah (*Azza wa jaal*) revealed to him the Book (i.e. the *Qur'an*) and the Wisdom (i.e. the *Sunnah*) and commanded him to explain to the people what has been sent down to them, in order for them to ponder over, act upon and benefit from.[3] Thus, the *Qur'an* and the *Sunnah* are the 2 sources by which Allaah (*Tabaraka wa ta'alaa*) has provided and establish the *hujah* (proof) against His slaves and upon these 2 sources is built the ruling of belief and action [i.e. what beliefs and actions constitute the *Shari'ah* (Divine Law)].[4a b]

So whoever uses a Qur'anic text as a source of proof, he only has to check the validity of the tafseer (explanation) of that text and does not need to check the authenticity of it's *isnad* (chain of narrators). This is because the whole text of the *Qur'an* was transmitted amongst the people in *mutawatir* (multiple) form, therefore, there is no doubt whatsoever regarding it's authenticity. Furthermore, the *Qur'an* is set or fixed in both it's text and it's meanings, so no one can change or alter it.[5]
However, anyone who wishes to use the *Sunnah* as a source of proof has to be certain that it fulfills 2 important conditions;

1. The *Sunnah* been transmitted is truly connected to the Messenger of Allaah (*'Alahyi sallatu wa salam*) (i.e. the *hadeeth* is authentic).
2. The *tafseer* (explanation) of the *hadeeth* points to the proof, which is been established by the *hadeeth*.

So due to the first point, it was necessary to formulate a set of rules and principles as guidelines to differentiate between narrations which were authentically transmitted from the Prophet of Allaah *(Sallallahu 'alayhi wa salam*) and those which had been falsely attributed to him. The Scholars of the past have under taken this enormous

---

[1] Allaah (*Subhana wa ta 'alaa*) says: **"It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all other religions even though the *Mushrikoon* (polytheists, disbeliveers) hate it."** Suratut-Tawbah (9):33
[2] Allaah (*Azza wa jaal*) says: **"O Messenger! Proclaim the message which has been sent down to you from your lord . . ."** Suratul Ma'idah (5):67
[3] Allaah (*Tabaraka wa ta'alaa*) says: **"And We have also sent down unto you the *Dhikr* (i.e. the *Qur'an*) that you may explain clearly to men what is sent down to them and that they may give thought."** Suratun-Nahl (16):44
[4a] Allaah (*Azza wa jaal*) says: **"…Say: 'Allaah is Witness between me and you; this *Qur'an* has been revealed to me that I may therewith warn you and whomsoever it may reach…'"** Suratul-An'am (6):19
[b] Allaah (*Subhana wa ta 'alaa)* says: **"…And let those who oppose the Messenger's commandments (i.e. his *Sunnah*) beware, lest some *Fitnah* (disbelief, trials, etc) or a painful torment be inflicted on them."** Suratul –Noor(24):63
[5] Allaah *(Subhana wa ta 'alaa*) says: **"Verily We: It is We Who have sent down the *Dhikr* (i.e. The *Qur'an*) and surely, We will guard it."** Suratul-Hijr(15): 9

task and responsibility in collecting the various rules and principles regarding this subject, under the title: '*Mustalah al Hadeeth*' (the study/science of narrations).

THE FIRST DIVISION

DEFINITION OF MUSTALAH AL-HADEETH

This is the collection of various principles by which one can determine the authenticity or weakness of a narrator or narration of a *hadeeth* which is attributed to the Messenger of Allaah (*'Alahyi sallatu wa salam).*

BENEFITS OF MUSTALAH AL-HADEETH

This is the knowledge with which one can accept or reject a narrator or narration which is connected or related to the Prophet of Allaah (*Sallallahu 'alayhi wa salam).*

TYPES OF NARRATIONS

- **Al-Hadeeth:** This is a narration which is directly connected to the Prophet of Allaah (*Sallallahu 'alayhi wa salam)* concerning his sayings, actions, tacit approvals, descriptions and manners.
- **Al-Khabar:** This type of narration has the same meaning and definition as '*hadeeth'*. However, the *khabar* narration can be related to the Messenger of Allaah (*'Alahyi sallatu wa salam*) as well as other than him. Therefore, the *khabar* narrations are more general than the '*hadeeth'* narrations.
- **Al-Athar:** This is a narration, which is connected to the *Sahaba* (companions), *Tabi'een* and *Abtaa tabi'een* (successors). Although, this terminology can be used in relation to the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) but the *muhadeeth* (Scholar of narrations) must show that the '*athar'* is directly connected to the Messenger of Allaah (*'Alahyi sallatu wa salam*).
- **Al-Hadeeth Al-Qudsee:** This is a narration reported by the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) on the authority of Allaah (*Tabaraka wa ta'alaa*). This narration has 2 other names; '*al-Hadeeth ar-Rabbanee'* and '*al-Hadeeth al-Ilahee'*.

The level of the *Hadeeth Qudsee* is between the *Qur'an* and the *Hadeeth Nabawee*. This ranking is nothing to do with the value of the narrations but rather, there are conditions that place these narrations in this particular order.

The words of the *Qur'an* are set in text and meaning, exactly the way Allaah (*Azza wa jaal*) revealed onto the heart of The Messenger of Allaah (*'Alahyi sallatu wa salam*) i.e. it is connected directly to Allaah (*Subhana wa ta 'alaa*) in both text and meaning. While the words of the *Hadeeth Nabawee* are directly related to the Messenger of Allaah (*'Alahyi sallatu wa salam*) in text and meaning. However, the words of the *Hadeeth Qudsee* are related in meaning to Allaah (*Tabaraka wa ta'alaa*) but the text is from The Messenger of Allaah (*'Alahyi sallatu wa salam*). Due to this fact, a number of points arise:

(a) The *Hadeeth Qudsee* cannot be recited as an act of worship (e.g. in prayer), for even though it's meaning is from Allaah (*Subhana wa ta 'alaa*), it's text is not.

However, the whole of *Qur'an* is from Allaah (*Azza wa jaal*) in both text and meaning and thus, can be recited as an act of worship.

(b) The *Hadeeth Qudsee* was not used by the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) as a challenge to mankind to produce the like thereof. Although, the *Qur'an* was used to challenge the people to produce a text like it. Thus, the Qur'an is a miracle from

(c) Not all of the *Hadeeth Qudsee* narrations were transmitted amongst the people in *mutawatir* form as is the case with the *Qur'an*. Thus, one may find a *Hadeeth* Qudsee narration to be *da'eef (*weak*), mawdoo* (fabricated), etc but this is certainly not the case with the *Qur'an* (i.e. all the words of the *Qur'an* are authentic.

NOTE: Every narration consists of 2 parts;

i. **Al- Isnad (The chain of narrators):-** These are the people (men & women) who report the narration, starting from the *muhadeeth* e.g. *Imaam* Muslim until it reaches the person to whom the narration is being related to e.g. the Prophet of Allaah (*Sallallahu 'alayhi wa salam).*

ii. Al -Matn (the text/words of the narration):- This is the narration itself i.e. the words which are being attributed to the who was supposed to have made them.

CLASSIFICATION OF AHADEETH ACCORDING TO THE WAY OF THEIR NAQL

Ahadeeth (plural of *hadeeth*) can be classified into 2 distinct categories according to the method of their *naql* (transmission):

I. AL- HADEETH AL-MUTAWATIR (THE MULTIPLE NARRATION)

DEFINITION

This is a narration related from a group of people (minimum of 4) where it was impossible for them to have agreed upon a lie and the narration must rely upon both the mind and the senses.[1]

CATEGORIES

Mutawatir ahadeeth can be categorized into two types:

1) A narration which is *mutawatir* in both it's text and meaning e.g.
   Narrated Anas bin Maalik (*Radiyalllaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: **"Whoever tell a lie against me (intentionally), then let him take his seat in the Hellfire."**[2]
   This *hadeeth* was reported by sixty *sahabas* (*Radiyallaahu anhum*) and ten of them were of those promised Paradise. And many more people have narrated this hadeeth after these sixty companions.

---

[1] *Imaam* Al-Ghazali (d.505 H) *Rahimahullaah* stipulates that a *mutawatir* narration be known by a sizeable number of it's reporters, equally, in the beginning, the middle and at the end of the *isnad. Tawjih al-Nazar ila Usool al-Nazar* by Taheer ibn Ahmad al-Jaza'iri (d.1338H) *Rahimahullaah* pg. 33

[2] Agreed upon

2) A narration which is *mutawatir* in it's meaning but not in it's text i.e. this is a narration where the narrators agree upon a general meaning but each narration has it's own specific text e.g. the various narrations regarding *Shifa'ah* (intercession)[3] and also the multiple narrations concerning wiping over the *Khuff* (leather socks).[4]

BENEFITS

A. Knowledge:- Whatever narration reaches us in *mutawatir* form, then we can be certain that this narration is exactly and precisely correct and authentic.

B. Action:- So after accepting with knowledge that information given to us in *mutawatir* form has no doubts whatsoever surrounding it's authenticity. It follows that by acting upon the information, either by believing in it or by carrying out it's orders on the tongue or limbs, one can rest assure that their action is based upon information which is certain and concrete.

II. AL- HADEETH AL- AHAD (THE SINGULAR NARRATION)

DEFINITION

This is any narration that is not *mutawatir*.

CATEGORIES

Ahad ahadeeth can be categorized into two divisions;

1) **According to the number of narrators in the chain of transmitters**
This category is further sub-divided into three divisions:
   (a) **Al-Hadeeth Al-Mashhur (The Well-Known Narration):-** This is a narration which has been narrated by three or more people at any stage of the *Isnad* (chain of narrators), but did not reach the rank of the *mutawatir* narration e.g.
   Narrated Aboo Hurayrah (*Radiyallaahu anhu*): the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: **" We (Muslims) are the last (people to come in this world) but will be the foremost on the Day of Resurrection)."[1]**
   (b) **Al-Hadeeth Al-Azeez (The Strong Narration):-** This is a narration which has been narrated by two people at any stage of it's *isnad* e.g.
   Narrated Anas bin Maalik (*Radiyalllaahu anhu*): the Messenger of Allaah (*'Alahyi sallatu wa salam*) said: **"None of you truly believes, until I become more beloved to him than his father, his son and all the people."[2]**
   (c) **Al-Hadeeth Al-Ghareeb (The Rare Narration):-** This is a narration which has been narrated by only one person at any stage of it's *isnad*[3] e.g.

---

[3] Saheeh al-Bukhari Hadeeth no. 614, Hadeeth no. 4476, Hadeeth no. 7439, etc.
[4] Saheeh al-Bukhari Hadeeth no. 202, Hadeeth no. 204, Hadeeth no.206, etc.

[1] Agreed Upon
[2] Agreed Upon
[3] There is a *hadeeth* similar to the *ghareeb* narration known as '*fard*' (solitary). It is known in 3 ways;
1. A single person is found narrating a hadeeth from a well-known Imaam.
2. Only the people of one locality are known to narrate the hadeeth.
3. Narrators of one locality transmit a *hadeeth* from the narrators of another locality i.e. the people of Makkah narrating from the people of Madina. *Ma'rifah 'Uloomul-Hadeeth* by Al-Hakim (d.405H)

Narrated Aboo Hurayrah (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*): **"Travel is a piece of punishment."**[4] [5]

2) **<u>According to the level of authenticity</u>**
This category can be further sub-divided into five classes:

(a) **Al-Hadeeth As-Saheeh Lidhaatihi (The Authentic Narration by Itself):-** This is a narration which is reported by persons who are trustworthy, complete and precise in their memory/recollection, having a continuos and connected chain or narrators, free from any irregularities and free from any clear or obvious defects.[1] The authenticity of a *hadeeth* can be determined in three ways;

i. The *hadeeth* is collected in a *musannaf* ( ) where there is no doubt about the authenticity of the *musannaf* e.g. Saheeh al-Bukhari.

ii. The *hadeeth* is made authentic by a *muhadeeth* who is known to be trustworthy and strict in the authentication of *hadeeth* e.g. *Shaykh* Al-Albanee (*Rahimahullaah*).

iii. The *isnad* (chain of narrators) and the *matn* (text/words of the narration) of the *hadeeth* are thoroughly examined and analysis. Thus, if both the *isnad* and *matn* fulfill the conditions of authenticity, then the *hadeeth* is authentic. This method is known as '*Takhreej'*.

(b) **Al-Hadeeth As-Saheeh Lighayrihi (The Authentic Narration due to Others):-** This is a narration which is *hasan lidhaatihi* (i.e. good by itself) but has more than one way of transmission e.g.

'Abdullaah ibn 'Amr al-As (*Radiyallaahu anhu*): "**The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) ordered him to prepare an army for battle, but when the camels were insufficient, he commanded him to keep back the young camels of *sadaqah* (charity). He said: 'I was taking a camel to be replaced by two when the camels of charity'"**[2]

This *hadeeth* has been transmitted via two different routes. One from Muhammad ibn Ishaaq and the other from 'Amr ibn Shu'ayb and each narration is good it itself, but when these two narrations are brought together, it raises the *hadeeth* to *saheeh lighayrihi*

(c) **Al-Hadeeth Al-Hasan Lidhaatihi (The Good Narration by Itself):-** This type of narration has the same definition as saheeh lidhatihi except that in the case of the narrator been complete and precise in his memory, he is not fully precise in his memory (i.e. he occasionally makes mistakes)[3] e.g.

---

[4] Muwatta Malik. *Hadeeth Saheeh*

[5] Imaam Ahmad (d.241H) said: "Do not write the *ghareeb* narrations because they are unacceptable and most of them weak. *Tawdih al-Afkar* by Muhammad ibn Isma'eel al-'Ameer as-San'ani (d.1182H) Vol. 2 pg. 409

[1] 'Uthman Ibn As-Salah (d. 643H) said: "An authentic narration is the one which has a continuous chain of narrators, made up of narrators having trustworthy memory from similar authorities and which is found to be free from any irregularities (i.e. in the text) or defects (i.e. in the chain of narrators)."

[2] Musnad Ahmad & Al-Bayhaqi

[3] Ibn As-Salah (d.. 643H) *Rahimahullaah* divided the *hasan* narrations into 2 classes:

1. A narration with an *isnad* containing a narrator who is *mastur* (i.e. no prominent person reported from him), although, he is not totally careless in his reporting, provided that a similar text is reported through another *isnad* as well.

Narrated Ali ibn Abi Taalib (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*): "**The key to the Prayer is *Taharah* (purification), it is entered by the *Takbeer* (magnification) and exited by the *Tasleem* (salutation)**." [4]

This *hadeeth* was declared *hasan lidhaatihi* by ibn Salah (*Rahimahullaah*).

(d) **Al-Hadeeth Al-Hasan Lighayrihi (The Good Narration due to Others): -** This is a narration which is graded *da'eef* (weak) but has more than one way of transmission, each way supporting one another, thus, raising the narration to *hasan lighayrihi*. However, there are certain conditions, which must be met before the various ways of transmission can be used to support each other.

i. None of the various ways of transmission should be *saheeh* or *hasan*.

ii. None of the narrators in the various ways of transmission should have been criticized of being a liar or is known to be an outright liar. For once it is established that there is a liar in any of the *isnads*, then such an isnad cannot be supported by other *isnads* nor can it be used to support other *isnads*.

(e) **Al-Hadeeth Ad-Da'eef (The Weak Narration):-** This is a narration, which does not fulfill the conditions of any of the categories of the *saheeh* or hasan narrations.

A. Preponderant Knowledge:- This means that the *hadeeth ahad* or khabar *wahid* (i.e. singular narrations) gives us '*adh-dhann*'(preponderant knowledge) which to a large extent can be used in determining the truthfulness of a narration and it's relation to the one who narrated it. Preponderant knowledge varies according to the different levels of authenticity, although, many of them (i.e. narrations) bring knowledge, if they are supported by other narrations and also if they are in support of the established principles of the *Deen* (religion).

B. Action:- This is acting upon the knowledge established by these ahadeeth that reaches us through these levels of authenticity, either by; believing in them with the heart, speaking and relating them with the tongue or by carrying them out with the limbs.

As for the weak narrations, there are no benefits whatsoever to be obtain from them, neither can they be used as a source of proof for any *Shari'ah* ruling. Furthermore, the weak narrations should not be mentioned except by stating that the hadeeth is weak and these ahadeeth should only be mentioned in the case of '*at-Targheeb wat-Tarheeb'* [Encouragement and Discouragement (i.e. the mentioning of a good deed in order to encourage the people to perform it and the mentioning of a bad deed in order to discourage the people from acting upon it)]. Finally, the mentioning of the *da'eef ahadeeth* in the above case must fulfill three conditions;

i. The *hadeeth* been mentioned should not be 'da'eef jiddan (very weak).

---

2. A narration with an *isnad* containing a narrator who is known to be truthful and reliable but is a degree less in his memory/preservation of *hadeeth* in comparison to the narrators of the *saheeh* narrations.

In both cases, Ibn As-Salah requires that the hadeeth be free from any *shudhudh* (irregularities).
Al-Irshaad by An-Nawawee (d. 676H) *Rahimahullaah* pg. 43

[4] Sunan Aboo Daawood

ii. It should be made clear that the hadeeth been mentioned weak i.e. it is not connected to the Messenger of Allaah (*Alahyi sallatu wa salam*) in any way. This is done to remove any belief whatsoever in the hearts' of the people that the *da'eef hadeeth* is authentically related to the Prophet of Allaah (*Sallallahu 'alayhi wa salam*).

iii. The principle or action in the issue of '*at-Targheeb wat-Tarheeb'* for which the *da'eef hadeeth* is been mentioned as a proof for, must be firmly established in the *Shari'ah*.

EXPLANATION OF THE DEFINITION OF SAHEEH LIDHATIHI

1. AL – 'ADAL (INTEGRITY)

There are two conditions that are used to establish the integrity of a narrator;

(a) **Istaqaamatud-Deen (Uprightness in the Religion):-** The narrators in the *isnad* must all be known to be persons who perform the obligatory actions, avoid the prohibited actions and are free from both major and minor sins.[1]

(b) **Istaqaamatul-Muroo'a (Uprightness in Manners & Etiquette): -** The narrators must all be persons whom the people consider to be praiseworthy, by way of character and etiquette and are not look upon as persons who indulge in acts the people consider to be blameworthy. Thus, the narrators are persons who engage in those actions which are known to good amongst the people and they stay away from those actions which are known to be bad amongst the people.

A narrator is known to be '*adal* in his particular era by the endorsement of other narrators of his era, this is known as '*istifada'*. The endorsement of a narrator must be done by more than one person and these persons must also be known to be people of integrity.

2. TAAMUD – DABTI (SOUNDNESS OF MEMORY)

This description is given to a narrator who is known to report whatever he/she has seen or heard, exactly as the narration or incident came to him/her, without adding or subtracting. Minor mistakes made in the narration do not go against the narrator, for no one is free from errors. The soundness of a narrator's memory can be determined in two ways; Firstly, by comparing his reports against the reports of narrators known to have sound memory and are trustworthy. Secondly, by endorsements made by other narrators[2] who testify to the narrator's sound memory.

3. ITTISAL AS – SANAD (CONTINUITY OF THE CHAIN OF NARRATORS)

The word '*ittisal'* means 'continuity' and the word '*sanad'* means 'chain'. Thus, every narrator in a narration must have received the text of the narration from his/her immediate authority (i.e. Shaykh) either by way of '*mubasharah'* or '*hukman'*.

- **Mubasharah:** This is the narrating of a narrator from his/her immediate authority using certain phrases that show for definite that they met each other, phrases such as; 'he/she said to me', 'he/she told me', 'I heard him/her say', etc.
- **Hukman:** This is the narrating of a narrator from his/her immediate authority using phrases that show the possibility but not certainty that they both met e.g. 'on the authority of', 'he/she said', 'he did', etc.

[1] This is a general rule.
[2] The narrators who provide the endorsements are themselves known for their soundness in memory

There is a difference of opinion amongst the scholars in this issue. Some Scholars say there should be evidence to support the meeting of a narrator reporting from his/her immediate authority and Imaam Bukharee (*Rahimahullaah*) holds this opinion. Although, other Scholars say that once there is a possibility that they met, there is no need to produce any evidence in support of this meeting and this is the opinion held by Imaam Muslim (*Rahimahullaah*).[3]

The narrating of *ahadeeth* by way of '*hukman'* is not accepted from narrators who are known to be '*mudalis'* (i.e. a narrator who misses out or masks the identity of his immediate authority in order to strengthen his *isnad*). Thus, a narration is only accepted from a *mudalis* when he /she narrates by way of *mubasarah.*

<u>How to know the discontinuity of a sanad</u>

i. The Shaykh of the narrator (i.e. the person from whom the narrator is narrating from) had died before the narrator reached an age of understanding.

ii. The narrator himself states that he had never met the person from he/she is narrating from.

4. <u>SHUDHOODH (FREE FROM IRREGULARITIES)</u>

A narration is considered *shadhdh* (irregular) when a narrator who is trustworthy transmits a narration in opposition or contradiction to the narration of a more trustworthy narrator (i.e. he/she is has more integrity or is more sound in memory or he/she sat with the *Shaykh* more times than the other narrator), e.g.

a) Narrated 'Abdullaah ibn Zaid (*Radiyallaahu anhu*): **"I saw the Messenger of Allaah (*'Alahyi sallatu wa salam*) perform *wudu* (ablution). He rinsed his mouth, then cleaned his nose, and then washed his face thrice, then washed his right arm thrice and then the other one also thrice. He then took fresh water and wiped his head (including his ears) and finally, he washed his feet till he cleaned them.**[1]

b) Narrated 'Abdullaah ibn Zaid (*Radiyallaahu anhu*): **I saw the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) take fresh water for his ears.**[2]

Thus, the 2nd *hadeeth* collected by al-Bayhaqi (d.481H) *Rahimahullaah*, who is a trustworthy reporter, is *shadhdh* because it contradicts the 1st *hadeeth* collected by Imaam Muslim (d.261H) *Rahimahullaah*, who is a more reliable reporter.[3]

5. <u>AL –'ILAHEEL–QAADIYAH (FREE FROM OBVIOUS DEFECTS)</u>

The term '*Al-Ilaheel-Qaadiyah'* means that after examining and analyzing a *hadeeth*, the *muhadeeth* comes across an apparent defect or fault either in the *isnad* or the *matn*

---

[3] Imaam Muslim (d.261H) *Rahimahullaah* in his *Saheeh* (i.e. Saheeh Muslim) did not write down any *hadeeth* except that he had evidence to show that the narrators reporting from each other actually met.

[1] Saheeh Muslim

[2] Al-Bayhaqi

[3] Imaam Ash-Shafi'ee (d.204H) *Rahimahullaah* said: " A *shadhdh* (irregular) *hadeeth* is one which is reported by a trustworthy person but goes against the narration of a person more reliable than him. It does not include a *hadeeth* which is unique in its contents and is not narrated by someone else.
Ma'rifah 'Uloom al-Hadeeth by Muhammad ibn 'Abdullaah Al-Haakim (d. 405H) *Rahimahullaah* pg. 119

[4] Sunan at-Tirmidhi

which renders the *hadeeth da'eef.* This obvious defect could be due to a number of reasons e.g.

- The *isnad* is '*Inqita'* (i.e. a cut in the chain of narrators).
- The *isnad* is '*Mawquf'* (i.e. it stops at a companion).
- A narrator in the *isnad* is '*Say'al-Hifz'* (i.e. has a poor memory).
- A narrator in the *isnad* is a '*Fasiq'* (sinner).

An example of a *hadeeth* with an apparent fault is cited below;

Narrated 'Abdullaah ibn Umar (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: **"The menstruating woman or a person *Junub* (i.e. had a sexual discharge) should not read anything of the *Qur'an*."**[4]

After, investigation and examination of this *hadeeth*, Imaam at-Tirmidhi (d.279H) *Rahimahullaah* claims that this *hadeeth* has only one isnad with no support for it, although, every narrator in the *isnad* reaches the level of authenticity. However, when the *muhadeetheen* (Scholars of Hadeeth) checked the biography of Isma'eel ibn Ayyash (who is one of the narrators in this *hadeeth*), they found out that he narrated from Moosaa ibn Ukbar (who is also a narrator in this hadeeth from Hijaz). They arrived at the conclusion that any *ahadeeth* reported by Isma'eel ibn Ayyash from the people of Hijaz are all *da'eef* (weak).

Sometimes, a *muhadeeth* will come across a *hadeeth* that has a hidden defect, on this occasion; this defect does not affect the status of the *hadeeth*. This is because the defect that affects the status of a *hadeeth* must be clear and obvious, e.g.

Narrated Aboo Ayyub al-Ansari (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*): **"Whoever fasts in the month of *Ramadan* and follows it up with 6 days of fasting in the month of *Shawwal*, he is the same as someone who fasted a whole year."**[1]

The *isnad* of this *hadeeth* consists of the narrator 'Sa'd ibn Sa'eed' whom Imaam Muslim (d.261H) *Rahimahullaah* stated that Imaam Ahmad (d.241H) *Rahimahullaah* declared him to be *da'eef*. However, some *Muhadeetheen* hold him to be '*thiqah'* (trustworthy). Thus, there is *ikhtilaaf* (difference of opinion) amongst the *muhadeetheen* as regards to the authenticity of the narrator 'Sa'd ibn Sa'eed'. Therefore, this *ilah* (defect) cannot be considered clear or obvious.

NOTE: On some occasions, one may come across a *hadeeth* called by a *muhadeeth* as '*Saheehul-Hasan'*. This is done due to one of 2 reasons

i. The *hadeeth* has 2 *isnads*, one of them is *saheeh* (authentic) and the other is *hasan* (good/fine).
ii. The *muhadeeth* cannot determine exactly whether the *hadeeth* should be classified as *saheeh* or *hasan*.

MUNQATA' AS – SANAD (A CUT IN THE CHAIN OF NARRATORS)

DEFINITION

This is the opposite of '*Ittisal as-Sanad'* (continuity of the chain of narrators), for in this case there is *inqita'* (a cut/break/discontinuity) in the *isnad.*

TYPES

There are four types of *inqita* that can occur in a *sanad*:

[1] Saheeh Muslim

1) **Mursal (Loose): -** This is an *isnad* where there is a cut between a *Tabi'een* (Successor) and the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) i.e. when a *Tabi'een* says: "The Messenger of Allaah (*Alahyi sallatu wa salam*) said…" This terminology is also used in the case where it is known that a *Sahaba* (Companion) skips the *Sahaba* from whom he heard the *hadeeth* and quotes directly from the Messenger of Allaah (*'Alahyi sallatu wa salam*).
2) **Mu'allaq (Hanging)[2]: -** This is an *isnad* where the *muhadeeth* collecting the *hadeeth* (e.g. Imaam Aboo Daawood, etc) misses out his *Shaykh* (i.e. his immediate authority) whom he narrated from. This terminology is also used when the *muhadeeth* collecting the *hadeeth* misses out the whole *isnad* and quotes directly from the Prophet of Allaah(*Sallallahu 'alayhi wa salam*) e.g.
   Narrated Imaam Bukhari (*Rahimahullaah*): The statement of the Messenger of Allaah (*'Alahyi sallatu wa salam*): **"(O Allaah!) If I should harm somebody, let that be a means of purification and mercy for him."[3]**
3) **Mu'dal (perplexing): -** This is an *isnad* which has 2 or more narrators consecutively missing anywhere in it e.g.
   From ibn Abee Haatim: From Ja'far ibn Ahmad ibn al-Hakam al-Qurashi: From Sulayman ibn Mansur ibn 'Ammar: From 'Ali ibn 'Asim: From Sa'eed: From Qatadah: Narrated Ubayy ibn Ka'b (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: "**After Adam had tested from the tree, he ran away, but the tree caught his hair. It was proclaimed: 'O Adam! Are you running away from Me?' He said: 'No, but I feel ashamed before You.'**
   He said: O Adam! Go away from My Neighbourhood, for by My Honour, no one who disobeys Me can live near Me; even if I were to create people like you numbering enough to fill the earth and they were to disobey Me, I would make them live in a home of sinners.'"[1]
   Ibnul Katheer (d.744H) *Rahimahullaah* remarks: "This is a *ghareeb* (scarce) *hadeeth.* There is *inqita'* (discontinuity), in fact there is *i'dal* **(**consecutive discontinuity) between Qatadah and Ubayy ibn Ka'b (*Radiyallaahu anhumaa*)"[2]
4) **Munqata' (cut/discontinuity): -** This is an *isnad* where there is one or more narrators missing in it, however, the omission is not consecutive e.g.
   From Al-Hakim: From Muhammad ibn Mus'ab: From Al-Awza'i: From Shaddad Aboo 'Ammar: Narrated Umm Fadl bint Al-Harith (*Radiyallaahu anha*): "I came to The Messenger of Allaah (*'Alahyi sallatu wa salam*) and said**: 'I have seen in a vision last night as if a part of your body was cut and placed in my lap.' He said: 'You have seen something good. Allah Willing, Fatimah (*Radiyallaahu anha*) will give birth to a lad who will be in your lap.' After that Fatimah (*Radiyallaahu anha*) gave birth to Hussayn (*Radiyallaahu anhu*), who used to be in my lap, in accordance with the statement of The Prophet of Allaah (*Sallallahu 'alayhi wa salam*). One day, I came to The Messenger of Allaah ('Alahyi sallatu wa salam) and placed Hussayn (*Radiyallaahu anhu*) in his lap. I noticed that both his eyes were shedding tears. He said: 'Jibril**

---

[2] The *Mu'allaq isnad* is also known as '*Balaghah'* (to reach) e.g. Imaam Maalik (d.179H) *Rahimahullaah* sometimes states in '*Al-Muwatta'*: "It reached me that The Messenger of Allaah (*'Alahyi sallatu wa salam*)said …"
[3] Saheeh al-Bukhari
[1] Abee Haatim
[2] *Tafseer al-Qur'an al- Atheem* by Ibn Katheer (d.744H) *Rahimahullaah* Vol.1 pg.80

(*'Alayhis-Salam*) came to me and told me that my Ummah will kill this son of mine and he brought me some of the reddish dust of that place (i.e. where he will be killed).*'*"[3]

Imaam Adh-Dhahabi (d.748H) *Rahimahullaah* said: "This *hadeeth* is *munqati'* and *da'eef* because Shaddad never met Umm Fadl (*Radiyallaahu anha*) and Muhammad ibn Mus'ab is weak."[4]

The term *Munqata'* can generally be used to describe all the different cuts and gaps discussed in this chapter.

THE RULING

The '*Munqata' as-Sanad*' (i.e. a chain of narrators which has a cut/gap in it) is totally rejected due to the fact that the missing narrator is unknown. Therefore, his status cannot be established (i.e. whether he is trustworthy or unreliable, good or bad in memory, just or a sinner, etc). However, there are some exceptions to this general principle:

i. The *mursal* of a Companion [i.e. where a Companion skips the Companion from whom he heard from and quotes directly from the Prophet of Allaah (*Sallallahu 'alayhi wa salam*)]. This is due to the fact that missing out a Companion does not affect the status of the *hadeeth*, since all the Companions are known to be *thiqah* (trustworthy) and *'adal* (reliable/just).[1]

ii. The *mursal* of the '*Kibaar Tabi'een*' (Senior/Elder Successors) e.g. Sa'eed ibn Musayyib (d.94H), 'Urwah ibn Zubayr (d.94H), Ata ibn 'Alee Rabah (d.114H), etc. And also if it is supported by another *mursal hadeeth*, action or *qiyas* (analytical deduction) of the *Sahabas* (*Radiyallaahu anhum*).

iii. The *mu'allaq* a*hadeeth* which are recorded in the books that are known with certainty to be authentic e.g. the *Saheeh* of Imaam Bukhari and Imaam Muslim (*Rahimahumullaah*).

iv. A *hadeeth* which has 2 *isnads*, one of them is *munqata'* (discontinuous) and the other is *muttasail* (continuous). So if the continuous isnad fulfills all the criteria to make it *saheeh* or *hasan*, then the *hadeeth* will be accepted.

TADLIS (CONCEALING/MASKING)

DEFINITION

This is a *hadeeth* in which a narrator in it's *isnad* makes the *sanad* appear to short and closer to the Prophet of Allaah (*Sallallahu 'alayhi wa salam)*, while in fact, it is longer (i.e. the narrator conceals the identity or misses out 1 or 2 reporters in the *isnad*). Narrators known to practice *tadlis* includes; Hasan al-Basree (d.160H), Sulayman al-A'mash (known as the *Mushaf*) *Rahimahullaah*.

TYPES

Ibn Salah (d.643H) *Rahimahullaah* describes two types of *tadlis;*[2]

1) **Tadlis as-Sanad:** This is an *isnad* where a narrator in it reports from his Shaykh (whom he met) or from his contemporary (whom he did not meet) what he did not hear from them, using certain words that give the impression that the narrator heard directly from either one of them.

---

[3] Al-Haakim

[4] *Talkhis al-Mustadarak* by Adh-Dhahabi (d.748H) *Rahimahullaah* Vol.3 pg. 176

[1] This status of the Companions has been attested to by both Qur'anic and Prophetic sayings.

[2] *At-Taqyid wa 'l-Idah Sharh Muqaddimah ibn As-Salah* by Zaynad-Deen Al-Iraqi (d.806H).

2) **Tadlis ash-Shuyukh:** This is an *isnad* where a narrator in it does not mention his *Shaykh's* (i.e. immediate authority) identity by names that he is generally known by. Rather, the narrator uses by-names, nicknames, etc, in order not to disclose to the people, the true identity of his *Shaykh*. Thus, by so doing, the people may think that he is narrating from a totally different person.[3]

LEVELS

Al- Hafiz ibn Hajar al-Asqalani (d.852H) *Rahimahullaah* classified the '*Mudalliseen'* (i.e. those who practiced *tadlis*) into five levels;[4]

(a) Those who are known to perform *tadlis* very rarely e.g. Yahya ibn Sa'eed al-Ansari Rahimahullaah.
(b) Those who perform *tadlis* but are accepted by the *Muhadeetheen*, either due to their good reputation and also because of their infrequent performance of *tadlis* e.g. Sufyan ath-Thawree *Rahimahullaah* (d.161H), or due to the fact that they reported from authentic narrators e.g. Sufyan ibn 'Uyaynah (d.197H) *Rahimahullaah*.
(c) Those who practiced *tadlis* a great deal and were not strict in their performance of it (i.e. they made *tadlis* of reliable as well as unreliable narrators) e.g. Abul-Zubayr al-Makki *Rahimahullaah*. In this case, the *Muhadeethoon* have accepted from these narrators such *ahadeeth* which were narrated with a clear mention that they heard these *ahadeeth* direct from their immediate authorities.
(d) Those who practice *tadlis* a great deal but mostly of weak narrators e.g. Baqiyyah ibn al-Waleed *Rahimahullaah*. In this case, the *Muhadeethoon* have rejected the *ahadeeth* narrated by this level of *Mudalliseen*, except, if they clearly admit to hearing the *ahadeeth* directly from their immediate authorities.
(e) Those who perform *tadlis* but are known to be weak due to other defects such as; lying, innovating, etc. e.g. 'Abdullaah ibn Luhayah. In this case, any *ahadeeth* narrated from them is completely rejected even if they admit hearing them directly from their immediate authorities.

THE RULING

A *hadeeth* that is narrated by a person who is known to be a *Mudallis* is totally rejected, except in certain cases;

i. The narrator who is *Mudallis* must be known to be trustworthy and reliable. Furthermore, he must state that he heard the *hadeeth* directly from his *Shaykh*.
ii. A trustworthy and reliable Mudallis narrates the hadeeth, it is written in the books known to be authentic (e.g. Saheeh al-Bukhari) and there is *Ijma* (Consensus/Agreement) that the *hadeeth* is *Saheeh.*

---

[3] Al-Iraqi (d.806H) *Rahimahullaah* adds a third type of *tadlis,* called **Tadlis at-Taswiyyah:** This is an *isnad* where there is a weak narrator in between 2 trustworthy narrators (i.e. a weak narrator transmits from a reliable narrator and then another reliable narrator transmits from the weak narrator). So the narrator of this isnad omits the intermediate weak narrator, leaving the *isnad* apparently consisting of reliable narrators. *At-Taqyid wa 'l-Idah Sharh Muqaddimah ibn as-Salah* by Al-Iraqi (d.806H)pg. 96
[4] *Taqabat al-Mudalliseen* by Ibn Hajar Al-Asqalani (d.852H) *Rahimahullaah* pg.7f

MUDTARIB ()

DEFINITION

This is where there is a difference amongst the *muhadeetheen* either in the *matn* or *sanad* of the *hadeeth* and there is difficulty in reconciling the various opinions or determining which one is the strongest[1].

An example of *idtirab* in the *sanad*:

Narrated Aboo Bakr (*Radiyallaahu anhu*): **" O Messenger of Allaah ('Alahyi sallatu wa salam)! I see you getting older?" The Prophet of Allaah (Sallallahu 'alayhi wa salam) replied: "What made me old are Soorah Hud and it's sister Soorahs."**[2]

Ad-Daraqutni 'Alee ibn 'Umar (d.385H) *Rahimahullaah* said: "This is an example of a *mudtarib hadeeth*. It is transmitted through Aboo Ishaaq (*Rahimahullaah),* but as many as ten different opinions are held about this *isnad*. Some transmit it as *mursal* (loose) and others as *muttasail* (continuous), some take it as *musnad* of Aboo Bakr (*Radiyallaahu anhu*) and others as *musnad* of Sa'd or A'eeshah (*Radiyallaahu anhumaa*). Since all these reports are comparable in weight, it is difficult to reconcile and to prefer one above the other. Hence this *hadeeth* is termed *mudtarib*.[3]

An example of *idtirab* in the *matn*[4]

Narrated Rafi' ibn Khadij (*Radiyallaahu anhu*): **"We worked on farms more than anybody else in Al-Madina. We used to rent the land and say to the owner: 'The yield of this portion is for us and the yield of that portion is for you (as the rent).' One of those portions might yield something and the other might not. So, The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) forbade us to do so.**[1]

However, the narrators transmitting from Rafi' (*Radiyallaahu anhu*) give different narrations:

a) Narrated Hanzla ibn Qays: "I asked Rafi' (*Radiyallaahu anhu*)**: 'What about renting the land for *Dinaar* (Gold) and *Dirham* (Silver)?' He replied: 'There is no harm in renting for *Dinaar-Dirham.'"***[2]

b) Narrated Rafi' ibn Khandij (Radiyallaahu anhu): My uncle Zuhayr (*Radiyallaahu anhu*) said: "**The Messenger of Allaah (*'Alahyi sallatu wa salam*) forbade us to do a thing which was a source of benefit to us." I said: "Whatever The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said was right." He said: "The Messenger of Allaah (*'Alahyi sallatu wa salam*) sent for me an asked: 'What are you doing with your farms?' I replied: 'We give our farms on rent, on the basis that we get the yield produced at the banks of the water streams (rivers) for rent, or rent it for some *Wasq (*60sa=135kg) of barley and dates.' The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: 'Do not do so, but cultivate the (land) yourselves or let it be cultivated by others for free, or keep it uncultivated.' I said: 'We hear and we obey.'"**[3]

---

[1] Imaam Ibnul-Katheer (d.744H) *Rahimahullaah* said that a *mudtarib hadeeth* is where the narrators disagree about a particular *Shaykh*, or about some other points in the *isnad* or *matn*, in such a way that none of the various opinions can be preferred over the others. Therefore, there is uncertainty about the *isnad* or *matn. Ikhtisar 'Uloomul-Hadeeth* by Ibnul-Katheer pg. 72

[2]

[3] *Ikhtisar 'Uloomul-Hadeeth* by Ibnul-Katheer (d.744H) *Rahimahullaah* pg. 72

[4] This example and its explanation were included by the translators.

[1] Saheeh al-Bukhari

[2] Agreed Upon

[3] Saheeh al-Bukhari

c) Narrated Rafi' ibn Khandij (Radiyallaahu anhu): "One day a man of my uncles came to us and said**: 'The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) has forbidden us to do an act which was a source of benefit to us, for the obedience to Allaah (*Azza wa jaal*) and to His Messenger (*'Alahyi sallatu wa salam*) is more beneficial to us. He has forbidden us to plough the land for 1/3 or ¼ (of the product) and a measure of corn. Rather, the owner of the land should cultivate it or let it be cultivated by others, but he showed disapproval of renting it or anything other than that.'"**[4]

d) Narrated 'Abdullaah ibn as-Saa''ib: We visited 'Abdullaah ibn Ma'qil and asked him about Al-*Mukhaabara* (sharecropping). He said: **"Thaabit ibn Dahhaak (*Radiyallaahu anhu*) claimed that The Messenger of Allaah (*'Alahyi sallatu wa salam*) had forbidden share-cropping and commanded renting it and he said: 'There is no harm in it.'"**[5]

e) Narrated 'Amr: When I mentioned it [i.e. the narration of Rafi' ibn Khandij (*Radiyallaahu anhu*) regarding the prohibition of renting land] to Tawoos. He said: "It is permissible to rent land for cultivation, for 'Abdulllaah ibn Abbas (*Radiyallaahu anhu*) said: **'The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) did not forbid that but said: `One had better give the land to one's brother free of charge, rather than charge a certain amount for it.`'"**[6]

f) Narrated Zaid ibn Thaabit (*Radiyallaahu anhu*): **"May Allaah (*Subhana wa ta 'alaa*) forgive Rafi' (*Radiyallaahu anhu*)! I am more aware of the narration than he is (i.e. the issue of renting land/farm). What happened was that the Ansar (citizens of Al-Madina) had a dispute, so that came to The Messenger of Allaah (*'Alahyi sallatu wa salam*) who said after listening to their cases: 'If this is your position, then do not rent the farms.' Rafi' (*Radiyallaahu anhu*) only heard the last phrase (i.e. 'do not rent the farms).**

Thus, due to all the various versions of this hadeeth, Imaam Ahmad bin Hanbal (d.241H) *Rahimahullaah* said: "The *ahadeeth* narrated by Rafi' (*Radiyallaahu anhu*) regarding the renting of land are *mudtarib.* They are not to be accepted, especially as they against the well established *hadeeth* of 'Abdullaah ibn Umar (*Radiyallaahu anhu*):

Narrated 'Abdullaah ibn Umar (*Radiyallaahu anhu*): **"The Messenger of Allaah (*'Alahyi sallatu wa salam*) gave the land of Khaybar to the Jews on the Condition that they work on it, cultivate it and take half it's yield."**[1] [2]

However, if it is possible to reconcile the *hadeeth* or determine which of the various opinions regarding the *hadeeth* is the strongest, then this *hadeeth* will not be termed as *mudtarib* e.g. the various ahadeeth concerning the performance of *Hajj* (pilgrimage) by The Messenger of Allaah (*'Alahyi sallatu wa salam*);

a) He performed Hajj only;
Narrated 'Abdullaah ibn Umar (*Radiyallaahu anhu*): **"We entered into the state of *Ihram* (i.e. the sacred state a pilgrim must be in) with the Messenger of Allaah (*'Alahyi sallatu wa salam*) for *Hajj* alone."**[3]

---

[4] Saheeh Muslim
[5] Saheeh Muslim
[6] Agreed Upon
[1] Agreed Upon
[2] *At-Tamhid* by 'Abdullaah Ibn 'Abdul-Barr (d.463H) *Rahimahullaah* Vol.3 pg.32
[3] Saheeh Muslim

b) He performed Hajj and ’Umrah together;
Narrated Bakr ibn ’Abdullaah: **“Anas bin Maalik (*Radiyalllaahu anhu*) had narrated to us he saw the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) combining *Hajj* and *’Umrah*…”[4]**

These 2 *ahadeeth* can be reconciled by stating that the Messenger of Allaah (*'Alahyi sallatu wa salam*) performed *Hajj* and *’Umrah* together.

THE RULING

A *hadeeth* which is *mudtarib* is *da’eef* (weak) and cannot be used as a *Shari’ah* evidence due to an *ilah* (defect) in the memory of a narrator in the *sanad* of the *hadeeth,* except in certain cases;

i. The *idtirab* in the *hadeeth* is not related to the main ruling being established by the *hadeeth* e.g.
Narrated Fudaala ibn ’Ubayd (*Radiyallaahu anhu*): **“I bought a necklace for 12 *Dinars* (gold coins) at the battle of Khaybar. It was made of gold studded with precious stones. So I separated them (i.e. the gold from the precious stones) and found that it (i.e. the gold) was worth more than 12 *Dinars.* I informed the Messenger of Allaah (*'Alahyi sallatu wa salam*) about this and he said: ‘It must not be sold until the contents (of the necklace) are separated.’”[5]**
Al-Hafiz ibn Hajar (d.852H) *Rahimahullaah* said: “Even though there are many different narrations amongst the narrators regarding this *hadeeth*, it is not *mudtarib*. This is because all the various versions of this *hadeeth* do not differ in the last part of it (i.e. ‘It must not be sold until the contents are separated.’) and this is the part of the *hadeeth* essential in establishing the ruling.[6]

ii. A *hadeeth* in which in one of it’s *isnad*, a narrator is mentioned by his proper name. While in another isnad of the same hadeeth, the same narrator is mentioned by his *kunya* (title), *laqab* (surname) or nickname. Such a *hadeeth* will not be considered *mudtarib* because the narrator mentioned in the 2 *isnads* of the *hadeeth* is one and the same person.

AL-IDRAJ FEEL MATN (INTERPOLATION IN THE TEXT OF A NARRATION)

DEFINITION

This is where a narrator or *muhadeeth* inserts into the text of a *hadeeth* a statement from himself, not intending for his words to be taken as part of the *hadeeth*.[1] An insertion into the text of a *hadeeth* usually occurs as a result of a narrator explaining a particular word in the *hadeeth*, extracting a ruling or bringing forth a benefit from the *hadeeth.*

THE PLACING

The interpolation of words by the narrator in the text of a *hadeeth* can occur in the beginning, in the middle or at the end of the *hadeeth*.

[4] Saheeh Muslim
[5] Saheeh Muslim
[6]

[1] A narrator known to practiced *idraj* intentionally is generally unaccepted and considered a liar. *Tadrib ar-Rawi* by Imaam Jalalad-Deen As-Suyuti (d.911H) *Rahimahullaah.* Vol.1 pg.274

EXAMPLES

a) Narrated Aboo Hurayrah (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: "**Perform the wudu (ablution) thoroughly; woe to the heels from the Fire!"**[2]

Al-Khateeb al Baghdadi (d.462H) *Rahimahullaah* said regarding this *hadeeth*:[3] "The statement: 'Perform the ablution thoroughly' is from Aboo Hurayrah (*Radiyallaahu anhu*). While, the statement: 'Woe to the heels from the Fire' is from the Prophet of Allaah (*Sallallahu 'alayhi wa sa*lam). The distinction between the 2 statements is understood from the narration of the same hadeeth collected by Imaam al-Bukhari (d.256H) *Rahimahullaah;*

Narrated Muhammad ibn Ziyad: I heard Aboo Hurayrah (*Radiyallaahu anhu*) saying as he passed us while the people were performing ablution from a utensil containing water: "Perform the ablution perfectly and thoroughly, for the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: **'Save your heels from the Fire!'"**[4]

b) Narrated A'eesha bint Aboo Bakr (*Radiyallaahu anha*): **"…The Messenger of Allaah (*'Alahyi sallatu wa salam*) used to go to in seclusion in the cave of Hiraa', where he *hanifa* – worshipped Allaah alone – continuously for many nights before returning to see his family…"**

Imaam al-Bukhari (d.256H) *Rahimahullaah* states: "The words: 'worshipped Allah alone', are not the words of A'eesha bint Aboo Bakr (*Radiyallaahu anha*). Rather, they have been inserted by Imaam az-Zuhri (d.124H) *Rahimahullaah* as an explanation of the word '*hanifa'*.[5]

c) Narrated Nu'aym al-Mujmir: Once I went up the roof of the mosque along with Aboo Hurayrah (*Radiyallaahu anhu*). He performed ablution and said: "I heard The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) saying: '**On the Day of Resurrection, my followers will be called '*al-Ghurrul-Muhajjaloon*' from the traces of ablution. So whoever can increase the area of his radiance should do so.'"**[6]

Nu'aym al-Mujmir said in his Musnad: "I do not know whether the words: 'So whoever can increase the area of his radiance should do so', are from the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) or not."

Many of the other narrations of this *hadeeth* end at the word: 'ablution'.

How to know that a matn has interpolation

It cannot be established that a word or words have been inserted into the *matn* (text) of a *hadeeth* unless there are specific evidences;

i. The narrator states that certain words in a narration have been inserted by him and are not the words of the Messenger of Allaah (*'Alahyi sallatu wa salam*).

ii. A well-established *muhadith* proves that a particular word/phrase/sentence is not part of the *hadeeth.*

iii. If a word or words in a hadeeth are known not to have been spoken by the Prophet of Allaah (*Sallallahu 'alayhi wa salam*).

---

[2] Al-Khateeb
[3] *At-Taqyid wa 'l-Idah Sharh Muqaddimah Ibn as-Salah* by al-Iraqi (d.802H) *Rahimahullaah* pg.129f
[4] Saheeh al-Bukhari
[5]
[6] Saheeh al-Bukhari

AZ – ZI'ADATI FEEL HADEETH (ADDITION IN THE NARRATION)

DEFINITION

This is where a narrator/*muhadith* adds a word/phrase/sentence to the text of a *hadeeth*, with the understanding that these words are part of the statement spoken by the Messenger of Allaah (*'Alahyi sallatu wa salam*). Thus, *az-Zi'adah* is more general than *al-Idraj*.

TYPES

There are 2 types of *zi'adah* (addition)*;*

1) This is known as *idraj*
2) This is the addition of words to the text of a narration by a *muhadith*, where he attributes these additional words to the Prophet of Allaah (*Sallallahu 'alayhi wa salam*).

THE RULING

i. The addition to the text of a narration made by someone who is not *thiqah* (trustworthy) is rejected.

ii. The addition to the text of a narration made by someone who is *thiqah*, but it contradicts or opposes the narration of one who is more *thiqah* than him is rejected.

a) Narrated Nafi'**: " 'Abdullaah ibn Umar (*Radiyallaahu anhu*) used to raise his hands to the level of his shoulders when he began the prayer. And when he came up from ruku' (bowing), he would raise them less than that."[1]**

b) Narrated 'Abdullaah ibn Umar (*Radiyallaahu anhu*): "**I saw that whenever the Messenger of Allaah (*'Alahyi sallatu wa salam*) stood for the prayer, he used to raise both his hands to the shoulders. He also did the same on saying the *Takbir* (magnification of Allaah -*Allaahu Akbar*) for bowing and raising up his head from it…"[2]**

So the addition to this *hadeeth*: 'he would raise his hands to a lesser degree than the first *Takbir'*, by Imaam Malik (d.179H) *Rahimahullaah*, who is *thiqah*, is rejected. This is because it opposes the narration by Imaam al-Bukhari (d.256H) *Rahimahullaah*, who is more *thiqah*.

iii. The addition to the text of a narration will be accepted if it is from someone who is *thiqah* and it does not contradict the narration from someone who is also *thiqah*.

a) Narrated 'Umar ibn al-Khattaab (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: **"There is not one of you that makes ablution and completes it, then says: 'I bear witness that none has the right to be worshipped except Allaah alone and Muhammad is His Slave and Messenger.' Except that the 8 gates of Paradise would open for him that he may enter from whichever one he pleases."[1]**

[1] Muwatta Malik
[2] Saheeh al-Bukhari
[1] Saheeh Muslim

b) Narrated 'Umar ibn al-Khattaab (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: **"There is not one of you that makes ablution and completes it, then says: 'I bear witness that none has the right to be worshipped except Allaah and He has no partners, and Muhammad is His Slave and Messenger.' Except that the 8 gates of Paradise would open for him that he may enter from whichever one he pleases."**[2]

The added words: '…and He has no partners…'in the 2nd *hadeeth* are from someone who is *thiqah* nor does it oppose or contradict the 1st *hadeeth*. Therefore, the additional are acceptable.

IKHTISARAL HADEETH (SUMMARISATION OF HADEETH)

DEFINITION

This is the removal of a part or section from the text of a narration by the narrator or *muhadith*.

THE RULING

The summarized *hadeeth* should not be accepted unless it fulfills 5 conditions;

i. The *ikhtisar* (summarization) of the narration should not affect the meaning that the *hadeeth* is establishing.

a) Narrated Anas bin Maalik (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: "**…and do not say: 'O my 'ilah, if You will, then grant me'…"**[3]

b) Narrated Aboo Hurayrah (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: "**…an accepted Hajj will receive no less than Paradise."**[4]

ii. The part of the text of the *hadeeth* which is removed by the *muhadith* is not the part for which the Messenger of Allaah (*'Alahyi sallatu wa salam*) mentioned the *hadeeth*.

Narrated Aboo Hurayrah (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said (regarding the sea water): **"…Its water is purifying and its dead (animals) are lawful (to eat).**[5]

iii. The summarization of the *hadeeth* should not affect a statement or an action meant for worship.

Narrated Jabir ibn 'Abdullaah (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: **"Whoever after listening to the *Adhan* (call to prayer) says: 'O Allaah! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad (*Sallallahu 'alayhi wa salam*) *Al-Waseelah* (the highest position in Paradise) and *Al-Fadeelah* (the extra degree of honour) and raise him to *Maqaam Mahmood* (a station of praise and glory – the honour of intercession on the Day of Resurrection) which You have promised him.'**

---

[2] Saheeh Muslim
[3] Agreed Upon
[4] Agreed Upon
[5] Sunan Aboo Daawood, Sunan an-Nisaa'ee, Sunan at-Tirmidhi, Sunan Ibn Majah. Declared *Saheeh* by Imaam at-Tirmidhi (d.279H) and Imaam Ibn Khuzayma (d.311H) *Rahimahumullaah*.

Then intercession for me will be permitted for him on the Day of Judgement."[1]

iv. The summarization of any *hadeeth* must be done by a *muhadith* who knows the exact meaning of the words used in the text of the *hadeeth*, the words which can affect the meaning of the *hadeeth* if they are removed as well as those words which would not.

v. The narrator or *muhadith* upon whom there are doubts surrounding his capabilities should not perform *zi'adah* (adding words to a narration) or *ikhtisar* (summarization of a narration). This is because such an individual may commit an error which may render a *hadeeth* to be *da'eef* (weak), while in fact it is not e.g. he may be weak in his *hifz* (memory).

RIWAAYATIL HADEETH BIL MU'ANAA (THE QUOTATION OF A NARRATION BY ITS MEANING)

DEFINITION

This is where a narrator/*muhahdith* quotes a *hadeeth* with a text that is different to that which has been narrated from the Prophet of Allaah (*Sallallahu 'alayhi wa salam*).

THE RULING

Ar-riwaayah (the quotation) of a *hadeeth* by its meaning is not accepted unless it achieves the following criteria;

i. Someone who knows the meaning of the original text of the *hadeeth* must do the quotation of a *hadeeth* by other than its text.

ii. The narrator must have a good reason as to why he is performing *riwaayah* of a *hadeeth* by its meaning (e.g. the narrator has forgotten the original text of a *hadeeth* but knows its meaning). However, if he knows the original text of the *hadeeth*, then it is not permissible for him to change it, unless he is explaining the *hadeeth* (e.g. in their own language).

iii. The quotation of a *hadeeth* by its meaning should not be performed with those *ahadeeth* that deal with sayings and actions of worship.

Finally, the narrator should endeavour to inform his audience that the *hadeeth* which he has narrated was narrated by its meaning and not its actual text.

Narrated Anas bin Maalik (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said to a bedouin who had urinated in the mosque: **"The mosques are not the places meant for urine and filth but are only for the remembrance of Allaah, prayer and recitation of Qur'an, or the Messenger of Allaah (*'Alahyi sallatu wa salam*) said something like that…"**[2]

AL–MAWDU'AL HADEETH (FABRICATION OF HADEETH)

DEFINITION

This is a narration where the narrator falsely attributes it to the Messenger of Allaah (*'Alahyi sallatu wa salam*) as been his words i.e. intentionally lying upon The Prophet of Allaah (*Sallallahu 'alayhi wa salam*).[1]

---

[1] Saheeh al-Bukhari
[2] Agreed Upon
[1] Imaam Adh-Dhahabee (d.748H) *Rahimahullaah* defines mawdoo' (fabricated/forged) as the term applied to a hadeeth, the matn (text) of which goes against the established norms of the Prophet

THE RULING

The fabricated *hadeeth* is completely rejected nor is it permissible to mention it, except that it is stated that the *hadeeth* is *mawdoo'* (fabricated) and this is in order to warn the people from believing in it and/or acting upon it.

Narrated 'Ali ibn Abee Taalib (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: **"Do not tell a lie against me, for whoever tells a lie against me (intentionally), then he will surely enter the Hell-fire."**[2]

How to establish the fabrication of a hadeeth

i. The narrator confesses that he himself fabricated the *hadeeth* which he has narrated.

ii. The *hadeeth* is in contradiction to the sound/unclouded intellect 'al- Aql as-Sareeh' e.g. affirming something which is impossible to affirm or denying something which is well established.

iii. The *hadeeth* is in direct opposition or contradicts an issue which is firmly established as been part of the *Deen* (religion) e.g. a *hadeeth* denying or rejecting the pillars of *Islaam* or *Imaan*, or a *hadeeth* legislating the lawfulness of *riba* (interest/usury), *zina* (adultery), etc.

EXAMPLES

a) Narrated Jabir ibn 'Abdullaah (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*): **"My Companions are like stars; whichever of them you follow, you will be rightly-guided."**[3]

b) Narrated Anas bin Maalik (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*): **"There will be a man among my Ummah (nation) known as Muhammad ibn Idrees, who will be more harmful to my Ummah than Iblees (the Devil). And there will be a man among my Ummah known as Aboo Haneefah who will be the lamp of my Ummah."**[4]

c) Narrated 'Abdulllaah ibn Abbas (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: **"Angel Jibreel came to me and said: 'Were it not for you, the world would not have been created.'"**[5]

d) Narrated Husayn ibn 'Alee (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said**: "Whoever performs *i'tikaf* (i.e. to dwell in the mosque) for 10 days during *Ramadan*, it counts for him as having performed *Hajj* and *'Umrah* twice."**[6]

e) Narrated Aboo Mas'ood al-Ghifaree (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: **"If the servants knew how great Ramadan was, then they would wish that it lasted all year. Indeed, Paradise is decorated for Ramadan from the start of the year till the next year…"**[1]

(Sallallahu 'alayhi wa salam)'s sayings, or its isnad (chain of narrators) includes a liar. *Al-Muqizah* by adh-Dhahabee (d.748H) *Rahimahullaah* pg.36

[2] Saheeh al-Bukhari

[3] *Jaami' Bayaan al-'Ilm* by Ibn Abdul-Barr (463H) *Rahimahullaah* Vol.2 pg.91

[4] *Al-Mawdoo'at al-Kubra* by Ibn al-Jawzi (597H) *Rahimahullaah* Vol.1 pg.457

[5] Ibn Asakir

[6] *Shu'abul- Imaan* by al-Bayhaqi (458H) *Rahimahullaah*

[1] Ibn Khuzaymah

f) Narrated 'Umar ibn al-Khattaab (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: **"When Aadam (*'Alayhis-Salam*) fell into the sin, he said: 'O my Lord, I ask You by the right of Muhammad to forgive me.' Allaah (Subhana wa ta 'alaa) said: 'O Aadam, how did you know of Muhammad when I have not yet created him?' Aadam (*'Alayhis-Salam*) said: 'O my Lord, when You created me with Your hand and breathed life into me, I raised up my head and saw written upon the pillars of the Throne: [None has the right to be worshipped except Allaah, Muhammad is the Messenger of Allaah (*'Alahyi sallatu wa salam*)]. So I knew that You would not add after Your Name that of anyone except the most beloved of creation to You.' So Allaah (*Tabaraka wa ta'alaa*) said: 'I have forgiven you and if it were not for Muhammad, I would not have created you.'"**[2]

g) Narrated: The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: **"Love the Arabs for 3 reasons; I am Arab, the Qur'an is in Arabic and the people of Paradise will converse in Arabic."**[3]

h) All the *ahadeeth* concerning the visitation of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*)'s grave.

i) All the *ahadeeth* regarding the excellence of the month of Rajab.

j) All the *ahadeeth* stating that Prophet Khidr (*'Alayhis-Sala*m) is still alive and that he attended The Prophet of Allaah (*Sallallahu 'alayhi wa salam*)'s *janazah* (funeral).

There are numerous Scholars who have compiled and collected various books (some running into many volumes) containing many fabricated *ahadeeth*, in order to make the general people aware of them, to defend the Sunnah and also to expose such mawdoo' (fabricated) *ahadeeth*. Examples of some books written regarding this issue are cited below;

- Al-Mawdoo'at al Kubra by ibn Jawzi (d.597H) *Rahimahullaah.*
- Tanzeeh ash-Shari'a al-Marfu'a by ibn 'Iraqi (d.963H) *Rahimahullaah.*
- Al-Faway'd al-Majmoo'ah feel Ahadeeth al-Mawdoo'ah by Imaam ash-Shawkanee (1250H) *Rahimahullaah.*

AL-WADI'OON (THE FORGERS/FABRICATORS)

TYPES

1) **Az-Zanaadiqah (Heretics):** These are those people who wish to corrupt the '*Aqeedah* (Belief/Creed) of the Muslims, distort the rulings of the *Shari'a* (Divine Law) and change the picture of al-Islam, by inventing false and fabricated *ahadeeth*.[4] below are some examples of the *zanaadiqah*;

- Muhammad ibn Sa'eed al-Masloob who was killed by the abbasid Caliph, Aboo Ja'far al-Mansoor (d.158H) *Rahimahullaah.* Al-Masloob invented the *hadeeth* below;

  Narrated Anas bin Maalik (*Radiyallaahu anhu*): The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) said: **"I am the seal/last of the Prophets except if Allaah wills."**[1]

---

[2] *Al-Mustadarak* by al-Haakim (d.405H) *Rahimahullaah* Vol.2 pg.615
[3] *Tanzeeh ash-Shari'a al-Marfu'a* by ibn 'Iraqi (d.963H) *Rahimahullaah* Vol.2 pg.30
[4] They are persons who claim to have surrendered to Islam but did not accept it wholeheartedly. Thus, they despised the religion of Islam both as Belief and Law.
[1] *Tadreeb ar-Raawee* by as-Suyuti (d.911H) *Rahimahullaah* pg.186

So this liar intentionally added the words: 'except if Allaah wills', knowing that these words were never spoken by the Messenger of Allaah *('Alahyi sallatu wa salam*).[2]

- Abdul-Kareem ibn Abee Awjaa who was ordered to death by the Ameer of Basra, Muhammad bin Sulayman bin 'Alee.[3] Ibn Abee Awjaa said at the very moment when he was put to death: **'By Allaah! I have fabricated 4,000 ahadeeth, prohibiting what is *halal* (lawful) and permitting that which is *haram* (forbidden).'[4]**

  All the fabricated *ahadeeth* invented by all the *zanaadiqah* put together, amounts to about 14,000.

2) **Al-Mutazalifoon ilaal Khulifa'a wal Umaraa'a ():** The forgers under this category fabricated *ahadeeth* in order to gain nearness to the rulers and people of knowledge. Below are some examples of liars who fall under this title;

- Giyaath ibn Ibraaheem an-Nakh'ee al-Kufi who invented a hadeeth showing the permissibility of the competition of flying pigeons. The narration is as follows;

  Narrated Yahya ibn Ma'een (*Rahimahullaah*): Giyaath ibn Ibraaheem came to the court of Caliph Mahdee (*Rahimahullaah*) who was very fond of pigeons. In that sitting/gathering, he had some pigeons with him. Giyaath was asked to say a hadeeth to the Caliph. So he said: "So-and-so reported to me that the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) had said: **'No competition is allowed except that of shooting by arrows, racing of camels and horses or flying pigeons.'**" Mahdee (*Rahimahullaah*) allowed a reward to be given to him, but when he left, the Caliph Mahdee (*Rahimahullaah*) said: "I bear witness that your (i.e. referring to Giyaath) nape is that of a liar against the Prophet of Allaah (*Sallallahu 'alayhi wa salam*)." Mahdee (*Rahimahullaah*) then said: "I made him do so." So he ordered the pigeons to be slaughtered and he abandoned this practice completely.[5]

- Muqaatil ibn Sulayman who was a scholar in the field of *tafseer* (science of the Qur'an) used to fabricate *ahadeeth* in order to please the ruling family of Abbasids.[6]

  Narrated Aboo 'Ubaydullaah, a minister of Caliph Mahdee (*Rahimahullaah*): Mahdee (*Rahimahullaah*) once said to me: **"Do you not see this fellow (i.e. Muqaatil) who keeps on asking me: 'If you wish, I will fabricate ahadeeth in the merit of 'Abbaas.' And I said to him: 'I do not require one at all.'"[7]**

3) **Al-Mutazalifoon ilaal 'Amah (The StoryTellers):** These are the people who fabricate *ahadeeth*, full of amazing and incredible events. They did this in order to command respect and gain recognition amongst the general people. Below are some storytellers (Qussaas) and incidents concerning them;

---

[2] [1] He forged these words to support the heresy that he was a prophet after the Messenger of Allaah (*'Alahyi sallatu wa salam*) and he called the people to this heresy.

[3] He fabricated a *hadeeth* about the origin of the Creator;

The Messenger of Allaah ('Alahyi sallatu wa salam) said: **"When Allaah (Azza wa jaal) wanted to create Himself, He created the horse first and let it gallop till it sweated. Then He created Himself from its sweat.** *Al-La'alee al-Masnu'ah feel Ahadeeth al-Mawdoo'a* by as-Suyuti (d.911H) *Rahimahullaah*

[4] *Al-Mawdoo'at al Kubra* by ibn Jawzi (d.597H) *Rahimahullaah*

[5] *Ikhtisar 'Uloomul-Hadeeth* by Ibnul-Katheer (d.744H) *Rahimahullaah* pg. 82

[6] This example was added by the translators

[7] *Ikhtisar 'Uloomul-Hadeeth* by Ibnul-Katheer (d.744H) *Rahimahullaah* pg. 82

- Kulthoom ibn ’Amr al-‘Attaabee who once collected a crowd around him self in a mosque and related to them – with a full *isnad* – a *hadeeth* stating that he who touched the tip of his nose with his tongue might rest assured that he would never go to Hell. The audience showed their readiness to accept this forged *hadeeth* as authentic by trying to ascertain their fate in this way.[1]
- Narrated Ja’far ibn Aboo ’Uthmaan at-Tayaalasee (*Rahimahullaah*): Ahmad bin Hanbal and Yahyaa ibn Ma’een (*Rahimahumullaah*) prayed in Rasafa mosque where a man stood up in front of them and said: Ahmad bin Hanbal and Yahya ibn Ma’een told me; on the authority of ’Abdur-Razzaaq; on the authority of Ma’mar; on the authority of Qatadah; on the authority of Anas bin Maalik (*Radiyallaahu anhu*); on the authority of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*): **“The one who says ‘Laa ilaaha illa Allaah’, a bird is created out of each word, with a peak of gold and feathers of pearl.”** He kept on narrating to the extent of 20 pages. Ahmad and Yahyaa looked at each other in astonishment. One said to the other: “Did you say the *hadeeth*?” The other replied: “I have just heard it now for the first time in my life.” So they kept quiet till the man finished his story, collected money from the people and then sat in a corner waiting for more. Ibn Ma’een indicated to him to come over. He came over hurriedly, expecting more money. Yahyaa ibn Ma’een asked him: “Who told you that *hadeeth*?” The man said: “Both Ahmad bin Hanbal and Yahyaa ibn Ma’een.” Ibn Ma’een said: “I am Yahyaa ibn Ma’een and this fellow is Ahmad bin Hanbal. We have never heard of this among the *ahadeeth* of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*). If you are bent on lying, then at least lie against anyone else except us.” He said: “Are you Yahyaa ibn Ma’een?” Ibn Ma’een replied in affirmation. He said: “I used to hear that Yahyaa ibn Ma’een was a stupid person. Today, I came to know it personally.” Ibn Ma’een said: “How did you conclude that I was a stupid person?” The man replied cunningly: “As if there are no other Yahyaa and Ahmad apart from the two of you. I have written from 17 Ahmad bin Hanbal other than this one.” Ahmad bin Hanbal put his sleeve on his face and said: “Let him go.” With an expression of mockery on his face, the man stood up.”[2]

4) **Al-Mutahamisoon (Ignorant Ascetics):** The fabricators under this title invent forged *ahadeeth*, with the intention of calling the people to devout their time in performing acts of worship. Below are some such fabricators;

- Aboo ’Isma Nooh ibn Abee Maryam, known as Nooh al-Jaami’ was a *Qadi* (judge) in merv during the reign of al-Mansoor. He invented *ahadeeth* on the merits of each *surah* (chapter) of the Qur’an.
  Narrated Aboo ’Umara al-Marwazee: Aboo ’Isma was asked: “Where did you get from ’Ikrimah from 'Abdulllaah ibn 'Abbaas (*Radiyallaahu anhu*) *ahadeeth* about the virtues of each *surah* or the Qur’aan, when ‘Ikrimah’s students do not posses such *ahadeeth*?” He replied: “I saw the people deserting the *Qur’aan* and occupying themselves with the *fiqh* of Aboo Haneefah and the *maghaazee* (narrations regarding battles) of Ibn Ishaaq. So I fabricated these *ahadeeth*, seeking reward from Allaah (Subhana wa ta 'alaa).”[3]

---
[1] *Yateematad –Dahr* by ath-Tha’aalibee Vol.3 pg.179
[2] Ibn Hibbaan
[3] *Ikhtisar ’Uloomul-Hadeeth* by Ibnul-Katheer (d.744H) *Rahimahullaah* pg. 81

- Maysra ibn 'Abd Rabbihi who also invented *ahadeeth* about the virtues of each surah of the *Qur'aan*.[1]

5) **Al-Muta'siboon (The Extremely Prejudice Sectarian):** The difference between the *muqaleed* (blind follower) and the *muta'sib* (prejudice sectarian) is that a *muqaleed* attributes himself to a particular *Shaykh* (Scholar) or *Madhab* (School of thought) and follows what comes from his *Shaykh* or *Madhab* whether it be correct or not. Regarding the *muta'sib*, as well as performing *taqleed* (blind following) of his *Shaykh* or *Madhab*, he also has an extreme prejudice against other *Shuyukh* (Scholars) and *Madhabs.* So due to this prejudice, he forges *ahadeeth* to support, elevate or defend his *Shaykh* or *Madhab* and also he fabricates *ahadeeth* criticizing, disparaging and condemning other *Shuyukh* or *Madhabs*. Examples of some such forgers are cited below;

- Maysarah ibn 'Abd Rabah who was a Shi'ate said: "I have forged 70 false *ahadeeth* about the excellence of 'Ali ibn Abee Taalib (*Radiyallaahu anhu*).

EXAMPLES

a) Ishaaq ibnul Nujayhi al-Malti
b) Maamoon ibn Ahmad al-Harawee
c) Muhammad bin Sa'b al-Kalabee
d) Al-Mughirah bin Sa'eed al-Kufi
e) Al-Waqidi
f) Ibn Abee Yahyaa

AL – JARH WAT TA'DEEL (CRITICISM AND ENDORSEMENT)

AL – JARH (CRITICISM)

DEFINITION

This is where a *muhadeeth* (scholar of narrations) makes disparaging remarks in relation to particular traits about a narrator. This criticism leads to the narrations reported by such a narrator to be abandoned or rejected. The criticism of a narrator is done in 2 ways;

1. By confirming a negative trait in the narrator (e.g. 'he is a liar', 'he is an open sinner', 'he is an innovator', etc).
2. By removing a positive trait from the narrator (e.g. 'his *ahadeeth* are not written', 'he is not trustworthy', 'he is weak', etc).

TYPES

1) **Mutlaq (Unbounded):** This is where a *muhadeeth* criticizes and makes disparaging remarks about the character of a narrator without any restrictions whatsoever.
2) **Muqayid (restricted):** This is where a *muhadeeth* criticizes a narrator in relation to something specific (e.g. *shaykh*, tribe, area, etc). For example, Ibn Hajar al-Asqalani (d.852H) *Rahimahullaah* criticized Zayd ibn Aboo Hasan al-Habaal (d.203H) *Rahimahullaah* saying: "He is *Sudooq* (truthful, reliable) but he makes mistakes when reporting from Sufyan ath-Thawree (d.161H) *Rahimahullaah.*"[2]
   This criticism of Zayd ibn Aboo Hasan by Ibn Hajar does not mean that he is *da'eef* (weak) in totality, but that he is weak in reference to ath-Thawree.

---

[1] This example was added by the translators.
[2] *At-Taqreeb wat-Tatheeb* by Ibn Hajar al-Asqalani (d.852H) *Rahimahullaah*

NOTE:

LEVELS

There are different levels of *al-jarh* (criticism):

- The highest of these levels is when one is criticized using the severest of words, such as; 'He is the worst of the liars', 'He is the pinnacle of liars', etc.
- The middle level is when one is criticized as been a liar or one who fabricates *ahadeeth* or is called a *dajjal* ().
- The lowest level of criticism includes statements about a narrator such as; 'He is weak in memorization', 'There are certain queries regarding him', 'Be cautious of his narrations', etc.

<u>The conditions for the acceptance of any criticism</u>

i. Someone who is *adalah* (just/reliable) must make the criticism and not by one who is a *fasiq* (sinner).

ii. The person who performs the criticism should be one who knows the details of the affair or situation of which he is criticizing.

iii. The individual making the criticism should know the conditions of criticism. Thus, one who does not know the principles of making disparaging remarks should not perform criticism.

iv. The Scholar making the criticism must show the reason upon which he is basing is criticism on e.g. if one states: 'This narrator is *da'eef* (weak)' or 'His narrations are rejected', then it is upon the one who has made such statements to produce evidences to justify his criticism. For it could be a case where one criticizes a narrator base on issues which are not considered or regarded as defects.

NOTE: Ibn Hajar (d.852H) *Rahimahullaah* made this point a condition for the acceptance of any criticism, even if the criticism is from someone just and trustworthy. Especially in a case where the criticism is made against someone reputed to be just and reliable e.g. an *Imaam*, a *Shaykh*, etc.

v. If the criticism is made against someone who is well established and well known by a large number of people to be just, then this criticism will be rejected.

Finally, the performance of criticism is only done against those who are calling, narrating, quoting or writing.

AT - TA'DEEL (ENDORSEMENT)

DEFINITION

This is where a *muhadeeth* makes endorsing remarks in relation to particular traits of a narrator. This endorsement leads to the narrations reported by such a narrator to be accepted. The endorsement of a narrator can be done in 2 ways;

1. By confirming a positive characteristic in the narrator e.g. 'He is *thiqah* (trustworthy) or *thabit* (reliable) or *adal* (just)'etc.
2. By removing a negative trait from the narrator e.g. 'He is not a liar', 'His narrations are not rejected', etc.

TYPES

1) **Mutlaq (Unbounded):** This is where a muhadeeth makes an endorsement of a narrator without placing any restrictions whatsoever e.g. 'He is *adal'* i.e. he is just in any sphere.
2) **Muqayid (Restricted):** This is where a *muhadeeth* endorses a narrator but in relation to something or someone specific e.g. a scholar, a place, a group of people, etc. Furthermore, the restricted endorsement is done to remove a previous criticism made against a narrator and if there was no previous criticism, then the endorsement made in a specific issue for a narrator means that the general status of such a narrator is unknown.

LEVELS

As in the case of *al-jarh,* there are also different levels of *at-ta'deel:*

- The highest of these levels include statements such as: 'He is the most *thiqah* (trustworthy)' or 'He is the most *thiqah* amongst the people' or 'He has the last word on the clarification of a narration'.
- The middle level is the mentioning of a good trait or the rejecting of a bad one from a narrator e.g. 'He is *thiqah'* or 'He is *thiqah thiqah* (very trustworthy)' or 'He is *thiqah thabit* (trustworthy, reliable)'etc.
- The lowest level is the mentioning of characteristics about a narrator, which just about make his narrations accepted. Thus, it is very easy to make *jarh* of such a narrator, statements in this level include 'His narrations are accepted' or 'He is near (i.e. he is okay but borders close to criticism)'.

The conditions for the acceptance of any endorsements

i. The endorsement must be done by someone who is *'adal* (just) and not by one who is a *fasiq* (sinner).
ii. One who knows the issue of what he is endorsing should perform the endorsement.
iii. One who knows the conditions of endorsement should carry out the performance of endorsement.
iv. If the endorsement is for someone who is well established and well known to be weak, a sinner, etc, then the endorsement will not be accepted.

OPPOSITION BETWEEN AL –JARH AND AT – TA'DEEL

This is a scenario where a scholar or a group of scholars have criticized a narrator but at the same time other scholars have endorsed him. E.g. some scholars may say a narrator is weak in his memory, while another group of scholars may say about the same narrator that he is strong in his memory. In such a case, 4 conditions have to be examined before the final decision is made;

a) If the endorsement is vague (i.e. there is no clear evidence to support it), while the criticism is plain (i.e. there are evidences to substantiate it), then in such a situation, the criticism will be accepted over the endorsement. This is due to the fact that the criticism provides knowledge that is clear, as opposed to the endorsement.
b) If the criticism is unclear, while the endorsement is clear, then the endorsement will be accepted over the criticism.
c) In a situation where both the criticism and the endorsement are unclear and one of the two has to be accepted. There are those who say that the criticism is not to be

accepted due to its lack of clarity, but that the endorsement should be accepted since there is nothing opposing it. However, there are those who say that the unclear criticism is to be accepted. Thus, to resolve this problem of opposition (i.e. the *jarh* against the *ta'deel*), both of them must be weigh against each other to determine which of the two is stronger. This is accomplished using 4 methods:

1. By examining the trustworthiness of both parties involve the dispute to find out which of the two is more trustworthy and reliable.
2. By establishing which of the two opposing groups know the narrator more.
3. By determining which of the two parties know more the conditions surrounding the situation upon which they based their reasons of criticism or endorsement.
4. By calculating the number of people who made the criticism against the number of people who made the endorsement.

d) In a situation where both the criticism and the endorsement are clear, then the criticism is to be taken over the endorsement. This is because the *muhadeeth* (scholar of narration) who has made the criticism has presented more information about the disputed narrator. However, if the *muhadeeth* who has made the endorsement states that he knows the reasons upon which the other *muhadeeth* based his criticism on and that these reasons are no longer valid. Then the endorsement will be taken over the criticism. This is due to the fact that the scholar who has made the endorsement has brought a more up to date based information concerning the disputed narrator.

THE SECOND DIVISION

TYPES OF NARRATIONS ACCORDING TO A PARTICULAR AUTHORITY

This type of narration is divided into 3 categories;

1. MARFU' (ELEVATED)

This is a narration which is connected to the Messenger of Allaah (*'Alahyi sallatu wa salam*). It is of 2 types;

1) **Marfu'al Sarihan (Directly Elevated):-** This is a narration which is directly related to the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) concerning his sayings, actions, tacit approvals and descriptions of his manners and features.

Examples of Marfu'al Sarihan

- A saying
  Narrated A'eesha bint Aboo Bakr (*Radiyallaahu anha*): the Messenger of Allaah (*'Alahyi sallatu wa salam*) said: "**Whoever introduces something which is not present in our religion, will have that thing rejected**."[1]
- An action
  Narrated Hudhayfah ibn Yaman (*Radiyallaahu anhu*): "**Whenever the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) got up at night, he used to clean his mouth with the *siwak* (tooth stick).**"[2]
- A tacit approval
  Narrated Mu'awiyah ibn Hakam (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) asked (the slave girl): "**Where is Allaah**?" **She replied: "He is above the sky." He asked: "Who am I?" She replied: "You are Allaah's Messenger." He said (to her master): "Free her, for she is a believer."**[3]
- A feature
  Narrated Al Bara' (*Radiyallaahu anhu*): "**The Messenger of Allaah ('Alahyi sallatu wa salam) was the most handsome of all the people and had the best appearance. He was neither too tall nor too short.**"[4]
- A manner
  Narrated 'Abdullaah ibn 'Umar (*Radiyallaahu anhu*): "**The Prophet of Allaah (Sallallahu 'alayhi wa salam) was neither a *Fahish* (i.e. one who speaks bad**

[1] Saheeh al-Bukhari
[2] Agreed Upon
[3] Saheeh Muslim
[4] Saheeh Muslim

words) nor a *Mutafahish* (i.e. one who speaks obscene and evil words to make the people laugh). He used to say: 'The best amongst you are those who have the best manners and characters.'"[5]

2) **Marfu'al Hukman (Indirectly Elevated):-** This is a statement or an action of the Sahaba (*Radiyallaahu anhum*) which takes the ruling of being *marfu'* [i.e. coming from the Messenger of Allaah (*'Alahyi sallatu wa salam*)]. There are 7 types of *marfu'al hukman;*

i. This is any saying of a Companion which is not from his own opinion, explanation nor was it taken from the Israelite Traditions (e.g. statements concerning the Day of Judgement, Punishment and Reward, the Conditions of the Day of Resurrection, etc). If the statement of a Companion is established to be from his opinion or explanation, then such a statement takes the ruling of being *Mawqoof* (i.e. coming from a *Sahabi*). Although, in the case where the narrations is taken from the Israelite Traditions, there is doubt as to what ruling should be given to such a statement i.e. whether it is from the Messenger of Allaah (*'Alahyi sallatu wa salam*) or from the *Tawrah* (Torah). So due to the doubt surrounding this issue, such a statement cannot be given the ruling of being *marfu'*.

NOTE: It has been stated that the 4 'Abdullaahs [i.e. Ibn Abbas, Ibn 'Amr al-As, Ibn 'Umar and Ibn Zubayr (*Radiyallaahu anhum*)] have taken narrations from the Companion Ka'b ibn al-Ahbar (*Radiyallaahu anhu*) who used to be a Jewish Rabbi and then embraced Islam, he was known to have a lot of Israelite Traditions.

ii. This is any action of a Companion of which it has been established not to be from his own opinion or explanation e.g. the narration of 'Ali ibn Abee Taalib (*Radiyallaahu anhu*) who performed more than 4 *ruku'* (bowing) in the 2 *rakat* (unit) solar eclipse prayer. However, this action of 'Ali ibn Abee Taalib (*Radiyallaahu anhu*) is in opposition to the action of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*).

Narrated A'eesha bint Aboo Bakr (*Radiyallaahu anha*): "**The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) led us in prayer and performed 4 *ruku'* in 2 *rak'a* during the solar eclipse and the first *rak'at* was longer (than the second one)."[1]**

In conclusion, the action of 'Ali ibn Abee Taalib (*Radiyallaahu anhu*) cannot be given the ruling of *marfu'* but rather, it will be treated as *mawqoof.*

iii. This is an action done by a Companion or narrated by a Companion which occurred during the lifetime of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*), but it was not mentioned whether he knew of this action.

Narrated Asma bint Abu Bakr, the wife of Zubayr ibn al-Awam (*Radiyallaahu anhumaa*): **"We slaughtered a horse by *Dhabh* (sacrificing) during the lifetime of the Messenger of Allaah (*'Alahyi sallatu wa salam*), while we were at Al-Madina and we ate it."[2]**

[5] Saheeh al-Bukhari

[1] Agreed Upon
[2] Saheeh al-Bukhari

This *hadeeth* is taken as *marfu'al hukman* because whenever a munkar (evil) occurred in the lifetime of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*), there will always be a revelation sent to him regarding it.

iv. This is the stating by a Companion that something is from the Sunnah.
Narrated 'Abdullaah ibn Mas'ood (*Radiyallaahu anhu*): **"From the Sunnah is to recite the *tashhahood* in a soft voice (i.e. quietly)"**[3]
However, if a tabi'een (Successor) should say that something is from the Sunnah, then there is *ikhtilaaf* (differing of ruling) amongst the scholars as to what ruling the narration should take e.g.
Narrated Ubaydullaah bin 'Abdullaah bin Mas'ood (*Rahimahullaah*): "*The Sunnah is that the Imaam during the 'eed makes 2 khutbahs (sermons) separated by 1 sitting.*"
So a group of scholars regard this saying as been *mawqoof*, while another group of scholars hold this narration to be *marfu'al hukman*.

v. The saying of a Companion stating that they or the people have been ordered to do something or prohibited from doing something.
- Narrated Umm 'Atiyah (*Radiyallaahu anha*): "**We were forbidden from accompanying the funereal processions, but not strictly."**[1]
- Narrated Umm 'Atiyah (*Radiyallaahu anha*): "**We have been ordered to give our jewelry during the time of '*eed*."**[2]
- Narrated 'Abdulllaah ibn 'Abbaas (*Radiyallaahu anhu*):"**The people were commanded to perform the *tawaf* (circumambulate) of the *Ka'bah* (*Tawaf al Wadaa'*) as the last thing before leaving Makkah, except the menstruating women who were exempted."**[3]
- Narrated Anas bin Maalik (*Radiyallaahu anhu*): **"A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking the hair under the armpits and shaving the pubes and it should not be neglected for more than 40 nights."**[4]

vi. The judgement of a Companion about an action as to whether it is an act of righteousness or sin.
Narrated Aboo Sha'thaa: " While we were sitting with Aboo Hurayrah (*Radiyallaahu anhu*) in the mosque, a man went out after the *Adhan* (call to prayer) had been pronounced. Aboo Hurayrah (*Radiyallaahu anhu*)'s eyes followed him until he went out of the mosque. Upon this Aboo Hurayrah (*Radiyallaahu anhu*) said: **'This man has disobeyed Abu'l Qasim (*Sallallahu 'alayhi wa salam*).'"**[5]
So the ruling of this *hadeeth* is that it is *marfu'al hukman*, for nothing takes the ruling of been sinful or righteous in the religion of *Al-Islam* except that there is a *Shari'ah* text in support of it. Therefore, no Companion will state an issue to be an act of righteous or sin except having knowledge of the *Shari'ah* ruling regarding the issue.

---
[3] Sunan Aboo Daawood & Al-Haakim
[1] Saheeh al-Bukhari
[2]
[3] Saheeh al-Bukhari
[4] Saheeh Muslim
[5] Saheeh Muslim

vii. The statement of a Companion of which he connected it to the Messenger of Allaah (*'Alahyi sallatu wa salam*)

Narrated 'Abdulllaah ibn 'Abbaas (*Radiyallaahu anhu*): **"Healing is in 3 things; a gulp of honey, cupping and cauterization. But I forbid my followers to use cauterization."**[6]

Sa'eed ibn Jubayr (*Rahimahullaah*) commented on this *hadeeth* by saying: " 'Abdulllaah ibn 'Abbaas (*Radiyallaahu anhu*) connected this *hadeeth* to the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) with the statement: '…**But I forbid my followers to use cauterization.'**

2. MAWQOOF (STOPPED)

This is a narration that stops at a Companion without reaching the Messenger of Allaah (*'Alahyi sallatu wa salam*) e.g.

'Umar ibn al-Khattaab (*Radiyallaahu anhu*) said: "The mistakes of the Scholar, the arguments of the hypocrite who knows the Book and the legal verdicts of the astray rulers destroy Islam."

3. MAQTU' (SEVERED)

This is a narration that comes from the Successors and those after them e.g.

- Muhammad ibn Sirreen (*Rahimahullaah*) said: "*This knowledge is the religion. So be careful from who you take your religion from.*"
- Imaam Malik (*Rahimahullaah*) said: "*Leave those actions that you do in secret which you cannot do in public.*"

AS – SAHABA (THE COMPANIONS)

This is any individual who met the Messenger of Allaah (*'Alahyi sallatu wa salam*) or saw him, believed in him and his message and then died upon that belief.[1] So a man who embraced Islam during the lifetime of the Messenger of Allaah (*'Alahyi sallatu wa salam*) and met him but later apostates from the religion and then repents and accepts Islam again and dies upon the religion of Islam is a Companion e.g. Al – Ashath ibn Qays (*Radiyallaahu anhu*). However, a person who embraced Islam during the lifetime of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) but did not meet him, such an individual is not considered a Companion e.g. An-Najashi, the king of Ethiopia at the time of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*). Likewise, a person whom embraces Islam and met the Messenger of Allaah (*'Alahyi sallatu wa salam*), but later apostated and then died upon that is also not a Companion e.g. 'Abdullaah ibn Khalaf, Rabi'ah ibn Umayyah who apostated during the reign of 'Umar ibn al-Khattaab (*Radiyallaahu anhu*) and died upon his disbelief.

The numbers of Companions are to many to give an accurate figure of all of them. Although, it has been estimated that there were around 114,000 Companions.

THE STATUS OF A COMPANION

All the Companions of the Messenger of Allaah ('Alahyi sallatu wa salam) were thiqah (trustworthy) and 'adal (just). The narration reported by anyone of them is

[6] Saheeh al-Bukhari

[1] Al-Hafiz ibnul Hajar (d.852H) *Rahimahullaah* said: "The most correct of what I have come across is that a *Sahabee* (Companion) is one who met the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) whilst believing in him and died as a muslim. So that includes the one who remained with him for a long or short time, those who narrated from him and those who did not, those who saw him but did not sit with him and those who could not see him due to blindness." *Al – Ishabah* of Al-Hafiz ibnul Hajar (d.852H) *Rahimahullaah* vol.1 pg.4-5

accepted without question, even if he is unknown. Thus, an unknown Companion is not taken as a defect when establishing the authenticity of a hadeeth. The reasons for this principle are cited below;

i. Allaah (Azza wa jaal) and His Messenger (*'Alahyi sallatu wa salam*) are pleased with all the Companions (*Radiyallaahu anhum*).

Evidence from the Qur'aan and Sunnah

"And the foremost to embrace Islam of the *Muhajiroon* (Immigrants from *Makkah*) and the *Ansar* (Citizens of *Madina*) and also those who follow them exactly. Allaah is Well-pleased with them as they are with Him…"[2]

Narrated Aboo Hurayrah (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: "**The best people/generation is my generation and then those who come after them, then those who come after them."[3]**

ii. The Prophet of Allaah (*Sallallahu 'alayhi wa salam*) accepted the narration of an unknown Companion, once he knew that he was a muslim and he did not ask about his condition.

Evidence from the Sunnah

Narrated 'Abdulllaah ibn 'Abbaas (*Radiyallaahu anhu*): A bedouin came to the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) and said: "**I have seen the new moon of Ramadan." He asked: "Do you testify that none has the right to be worshipped except Allaah?" He replied: "Yes." He then asked: "Do you testify that Muhammad is Allaah's Messenger?" He replied: "Yes, I do." The Messenger of Allaah (*'Alahyi sallatu wa salam*) then said: "Bilaal, announce to the people that they should fast tomorrow."[1]**

The following points can be obtain from the above hadeeth;

1) A person who meets the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) and believes in Islam is a Companion.
2) Once the Messenger of Allaah (*'Alahyi sallatu wa salam*) knew of the person's acceptance of Islam, he neglected to inquire about his condition (not even his name).
3) The narration of a single trustworthy and just person is acceptable.

THE LAST COMPANIONS TO DIE AND THEIR DEATH PLACE

1. The last Companion to die in Makkah was 'Amr bin Wathila al-Layhee (*Radiyallaahu anhu*) who died in the year 110H. no other Companion lived longer than he did.
2. The last Companion to die in Madina was Muhammad ibn ar-Rabi'ah al-Ansaree al-Khazrajee (*Radiyallaahu anhu*) who died in the year 99H.
3. The last Companion to die in Damascus which is in Sham was Wa'ila bin Askar al-Laythee (*Radiyallaahu anhu*) who died in the year 86H.
4. The last Companion to die in Hims which is also in Sham was 'Abdullaah bin Bisr al-Mazinee (*Radiyallaahu anhu*) who died in the year 96H.
5. The last Companion to die in Basra was Anas bin Maalik al-Ansaree al-Khazrajee (*Radiyallaahu anhu*) who died in the year 93H.

[2] Suratut-Tawbah (9):100
[3] Saheeh al-Bukhari
[1] Ibn Khuzaymah. Ibn Hibbaan (d.354H) *Rahimahullaah* declared it to be authentic.

6. The last Companion to die in Kufah was ’Abdullaah ibn Abee Awfee al-Aslamee (*Radiyallaahu anhu)* who died in the year 87H.
7. The last Companion to die in Misr was ’Abdullaah ibn al-Harith ibn Jaza az-Zubaydee (*Radiyallaahu anhu*) who died in the year 89H.

None of the Companions died after the year 110H which is in accordance with the statement of the Messenger of Allaah (*'Alahyi sallatu wa salam*)

Evidence from the Sunnah

Narrated 'Abdullaah ibn 'Umar (*Radiyallaahu anhu*): “**The Messenger of Allaah ('*Alahyi sallatu wa salam*) prayed with us in the last days of his life, then after he gave the Salaams, he stood up and said: ‘In this night, after 100 years, there will be no-one from those who are living today on the face of the earth.’**”[2]

This hadeeth was also reported by Jabir ibn 'Abdullaah (*Radiyallaahu anhu*) in Saheeh Muslim who stated that this statement of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) was made 1 month before his death.

Benefits of knowing the last Companions to die

i. Whoever claims to be a Companion but died after the year 110Hadeeth, his claim is rejected outright.
ii. Whoever from amongst the Successors did not reach the level of understanding before the year 110H,

THE COMPANIONS WHO NARRATED THE MOST AHADEETH

There were only a few Companions who narrated more than 1000 *ahadeeth:*

(a) Aboo Hurayrah (*Radiyallaahu anhu*) who narrated 5,374 *ahadeeth*.
(b) 'Abdullaah ibn 'Umar (*Radiyallaahu anhu*) who narrated 2,630 *ahadeeth*.
(c) Anas bin Maalik (*Radiyallaahu anhu*) who narrated 2,286 *ahadeeth.*
(d) A'eesha bint Aboo Bakr (*Radiyallaahu anha*) who narrated 2,210 *ahadeeth.*
(e) 'Abdulllaah ibn 'Abbaas (*Radiyallaahu anhu*) who narrated 1,660 *ahadeeth.*
(f) Jabir ibn 'Abdullaah (*Radiyallaahu anhu*) who narrated 1,540 *ahadeeth.*
(g) Aboo Sa'eed al-Khudree (*Radiyallaahu anhu*) who narrated 1,170 *ahadeeth.*

The fact that these 7 Companions narrated the most *ahadeeth* does not mean that they also heard the most *ahadeeth* from the Messenger of Allaah (*'Alahyi sallatu wa salam*). This is because the few number of *ahadeeth* reported by a Companion could be due to a number of reasons:

- An early death e.g. Hamza (*Radiyallaahu anhu*), the uncle of the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) who died in the battle of Badr.
- An important job that demanded so much of the Companion’s time e.g. Uthman ibn Affan (Radiyalllaahu anhu) who was a Caliph.
- An early death as well as having an important job e.g. Aboo Bakr (*Radiyallaahu anhu*) who had an early death and was also a Caliph.
- Other reasons.

AL – MUKHADARAM ( )

This is an individual who believed in the Messenger of Allaah (*'Alahyi sallatu wa salam*), during his own lifetime, died upon this belief but never met the Prophet of Allaah (*Sallallahu 'alayhi wa salam*). These individual are between the level of a *Sahaba* and a *Tabi’een*, although, some Scholars say that they are from the *kibaar*

[2] Saheeh al-Bukhari

tabi'een (elder successor). The Scholars have listed up to 40 names of such individuals who fall under this title:

1. Al-Ahnaf bin Qays
2. Al-Aswad bin Yazeed
3. Sa'd bin Iyaas
4. Abdullaah bin 'Ukaym
5. Amru ibn Maymoon
6. Aboo Muslim al-Khawalahi
7. An-Najashi (the King of Ethiopia)

The status of a *hadeeth* narrated by a *mukhadaram* is the same as a *mursal hadeeth* (loose narration) of a Successor. This is because there is a cut in the *isnad* (chain of narrators) between the *mukhadaram* and the Prophet of Allaah (*Sallallahu 'alayhi wa salam*) who is unknown.

AT – TABI'EEN (THE SUCCESSORS)

This is any individual who met a Companion of the Messenger of Allaah (*'Alahyi sallatu wa sala*m), believed in Islam and died upon it. The exact number of Successors is too numerous to give an accurate number of them.

THE LEVELS OF THE SUCCESSORS

There are 3 levels of the Successors;

1) **At-Tabaqal Kubra (The Elder Level):-** these were the Successors of whom most of their narrations were from the Companions e.g.
   - Alqamah ibn Qays (d.61/62H)
   - Urwah ibn Zubayr ibn al-'Awwaam (d.94H)
   - Sa'eed ibn Musayyib (d.94H)
   - Ibraaheem ibn Yazeed an-Nakh'ee (d.96H)
2) **At-Tabaqal Sughra (The younger Level):-** these were the Successors of whom most of their narrations were from other Successors and they only met a few Companions e.g.
   - Abee az-Zinad
   - Yahya ibn Sa'eed al-Qattan (d.198H)
3) **At-Tabaqal Wusta (The Middle Level):-** these were the Successors of whom some of their narrations were from the Companions and the rest of them were from other Successors e.g.
   - Umar ibn 'Abdul-'Azeez (d.101H)
   - Mujaahid ibn Jubayr al-Makkee (d.103/104H)
   - Salim bin 'Abdullaah bin Umar (d.106H)
   - Muhammad ibn Seereen (d.110H)
   - Aboo 'Abdullaah Ikramah (d.
   - Al-Hasan ibn Aboo'l Hasan al-Basree (d.110H)
   - Ata bin Abee Rabah (d.114H)
   - Aboo'l-Khattaab Qatadah bin Du'amah (d.118H)
   - Muhammad bin Muslim bin ash-Shihaab Az-Zuhree (d.124H)
   - Shu'bah ibn al-Hajjaj (d.160H)

AL – ISNAD/AS – SANAD (THE CHAIN OF NARRATORS)

DEFINITION

Linguistically, the word *isnad/sanad* means 'on that which something is dependable', for the authenticity of the *matn* (text of a narration) depends upon the true knowledge of the *sanad*.[1]

Islamically, these are the names of the narrators who have narrated the narration e.g. The saying of Imaam al-Bukharee (*Rahimahullaah*): "haddathanaa 'Abdullaah ibn Yoosuf: akhbaranaa Malik: 'an ibn Shihaab az-Zuhree: 'an Anas bin Maalik (*Radiyallaahu anhu*): The Messenger of Allaah (*'Alahyi sallatu wa salam*) said: '**Do not hate one another, do not be jealous of one another, and do not desert one another, but O Worshippers of Allaah! Be brothers. And it is unlawful for a Muslim to desert his Muslim brother for more than 3 nights.'"**[2]

The *isnad* of this *hadeeth* consists of 5 people, excluding Imaam al-Bukharee;

TYPES

There are 2 types of isnad;

1. **As-Sanad al-Alee (The High Chain of Narrators):-** This is an *isnad* that has a high probability of being *saheeh* (authentic). It is sub-divided into 2 parts:

(a) Uloo as-Siffat (highness of the Features of the Narrators): This is where the narrators in an *isnad* are stronger in trustworthiness and/or memory in comparison to other narrators of a different *isnad*.

(b) Uloo al-'Adad (Shortness of the Number of Narrators): This is where the number of narrators is less in numbers in comparison to the number of narrators in another *isnad*. The reason why the less number of narrators in an *isnad* makes it stronger is because it reduces the probability of mistakes that can be committed by the narrators. Thus, the less number of narrators in an *isnad* means the closer to authenticity the narration will be.

2. **As-Sanad an-Nazeel (The Low Chain of Narrators):-** This is an *isnad* which has a high probability of being *da'eef* (weak). It is also sub-divided into 2 parts:

(a) Nuzul as-Siffat (Lowness of the Features of the Narrators): This is where the narrators in an *isnad* are weaker in trustworthiness and/or memory in comparison to other narrators of a different *isnad*.

(b) Nuzul al-'Adad (Lengthiness of the Number of Narrators): This is where the number of narrators is more in number in an *isnad* in comparison to the number of narrators in another *isnad*.

The 2 types of *sanad al-aliyy* can be combined in one *sanad*. Thus, an *isnad* can be high from the point of the features of the narrators, as well as from the point of the number of narrators in the *isnad*. Sometimes, a *sanad* can be higher either in respect to the features of the narrators or the number of narrators in comparison to another *sanad*.

BENEFITS

This is one of the ways used in weighing 2 or more *ahadeeth* in cases were *ahadeeth* oppose each other. Thus, making it easier to choose which of the *ahadeeth* is stronger.

It is not correct to say that an *isnad* is the most authentic *isnad*, rather, an *isnad* is judged in relation to a Companion, a city or a subject. So we say: 'the strongest *isnad*

[1] This definition was added by the translators.
[2] Saheeh al-Bukhari

from Aboo Bakr (*Radiyallaahu anhu*)' or 'the strongest *isnad* from the people of Hijaz' or 'the strongest *isnad* in regards to the subject of revelation'.
The strongest isnad in regards to the Companions is as follows:

- Aboo Hurayrah (*Radiyallaahu anhu*): az-Zuhree from Sa'eed ibn Musayyib from Aboo Hurayrah (*Radiyallaahu anhu*)
- 'Abdullaah ibn 'Umar (*Radiyallaahu anhu*): Imaam Malik bin Anas from Na'fah from 'Abdullaah ibn 'Umar (*Radiyallaahu anhu*)
- Anas bin Maalik (*Radiyallaahu anhu*): Imaam Malik bin Anas from az-Zuhree from Anas bin Maalik (*Radiyallaahu anhu*)
- A'eesha bint Aboo Bakr (*Radiyallaahu anhumaa*): Hisham ibn Urwah from Urwah ibn Zubayr from A'eesha bint Aboo Bakr (*Radiyallaahu anhumaa*)
- 'Abdullaah ibn Abbaas (*Radiyallaahu anhumaa*): az-Zuhree from Ubaydullaah bin Utbah from 'Abdullaah ibn Abbaas (*Radiyallaahu anhumaa*)
- Jaabir ibn 'Abdullaah (*Radiyallaahu anhu*): Sufyan ibn Uyaynah from 'Amr ibn Dinar from Jaabir ibn 'Abdullaah (*Radiyallaahu anhu*)
- Abdullaah ibn 'Amr al As (*Radiyallaahu anhu*): 'Amr bin Shu'ayb from Shu'ayb (i.e. the father of 'Amr) from Abdullaah ibn 'Amr al As (*Radiyallaahu anhu*), the grandfather of Shu'ayb)

There is a difference of opinion amongst the *muhadeethoon* (scholars of narration) over the validity of the last *isnad* (i.e. no.7). Some say that Shu'ayb never met his grandfather, the Companion Abdullaah ibn 'Amr al As (*Radiyallaahu anhu*). Therefore, this *isnad* has *'inqita* (a cut). However, what is more correct is that this *sanad* is authentic and acceptable.
Imaam al Bukharee (d.256 H) *Rahimahullaah* said: " I have seen Imaam Ahmad bin Hanbal, 'Alee ibn Madeenee, Ishaaq ibn Raahwayh, Aboo Ubayd and the rest of my companions using as proof the *hadeeth* of 'Amr bin Shu'ayb from his father from his great-grandfather and it has not been left by anyone of the Muslims."
The saying that Shu'ayb never met his grandfather is refuted by the affirmation that Shu'ayb heard from his grandfather, thus, there is no cut.
Shaykhul-Islam ibn Taymeeyah (d.728H) *Rahimahullaah* said: " The Imaams of Islam and the scholars of *hadeeth* use as proof the hadeeth of Amr bin Shu'ayb, if it is authentic to him."

AL – MUSALSAL (UNIFORMLY LINKED)

DEFINITION

This is the repetition of a word or action by the narrators either in the *matn* (text) or the *isnad* (chain of narrators).

EXAMPLES

1) ***Musalsal* in an *isnad*[1]**

[1] Muhammad ibn 'Abdullaah al-Hakeem (d.405H) *Rahimahullaah* gave 8 examples of different characteristics of *musalsal* used in *hadeeth*

1. The word '*sami'tu*' (I heard)
2. The word '*haddathanaa*' (he narrated to us)
3. The word '*amaranee*' (he commanded me)
4. The phrase 'I testify that…'
5. The phrase ' stand and pour water for me so that I may show you the way my shaykh performed ablution'
6. The action of 'interlocking the fingers'

Imaam al-Bukharee (d.256) *Rahimahullaah* said in his '*Saheeh'*: "*Haddathanaa* 'Umaru ibn Hafs: *hadaddathanaa* Ubayy: *haddathanaa* al-A'mash: *haddathanaa* Zayd ibn Wahb: *haddathanaa* 'Abdullaah ibn Mas'ood (*Radiyallaahu anhu*): *haddathanaa* the Messenger of Allaah (*Salaallahu 'alahi wa salam*), the truthful and trustworthy said…"[2]

So the word '*haddathanaa*" (he narrated to us) was repeated by each narrator in the isnad from 'Abdullaah ibn Mas'ood (*Radiyallaahu anhu*) up until Imaam al Bukharee (*Rahimahullaah*).

2) ***Musalsal* in the *matn***

Narrated Mu'adh ibn Jabal (*Radiyallaahu anhu*): the Messenger of Allaah (*Salaallahu 'alahi wa salam*) took hold of my hand one day and said: " **O Mu'adh! By Allaah, truly I love you…"[3]**

The Scholars of *hadeeth* have mentioned that whoever narrates this *hadeeth* should say to the listener: ' I love you for the sake of Allaah' and then quote the rest of the *hadeeth*.

BENEFITS

- It shows the precision and accuracy of the memory of a narrator when reporting from one another.
- The carefulness implemented by each reporter in the repetition of whomsoever preceded him.
- This knowledge helps in discounting the possibility of *tadlis* (masking).

TAHAMUL – HADEETH (TAKING THE NARRATION)

DEFINITION

This is the taking or receiving of a narration from the one who is narrating it.

CONDITIONS

1. **At-Tamiyyz (Comprehension):-** The one receiving the narration must be able to understand it's texts and also be able to answer any queries concerning it with correctness. The general age by which one reaches the level of comprehension is 7 years. Thus, it is not accepted to say that an individual has taken a narration, if he has not reached the age of understanding this is because he/she is still young. This principle also applies to those who have become senile.
2. **Al-'Aql (Intellectual):-** it is not accepted to say that a person who is mentally handicapped has received or taken on board a narration.
3. **As-Salamah min al-Mawaana' ():-** it is not accepted to say that someone has taken a narration in cases where the presence of disturbances may prevent the listener from hearing precisely or understanding thoroughly what was narrated e.g. the listener was sleepy or tired or drowsy, the listener was in a place were there was a lot of noise or there was the presence of something which distracted the listener's attention from hearing the narration.

---

7. The action of ' holding one's beard'
8. The action of 'counting on five fingers'

Ma'rifah 'Uloomul-Hadeeth of al-Hakeem pg. 30-34

[2] Saheeh al-Bukharee

[3] Sunan Aboo Daawood & Sunan an-Nisaa'ee

TYPES

There are many various ways of taking or receiving narrations, a few are listed below;

- **As-Sama'a (Listening):** This method involves the receiving of the words of a narrator either by listening or by listening and writing down the words or by the narrator dictating (this is the highest level of listening), etc.
- **Al-Qira'a (Reading):** This is the taking of a narration from a narrator by reading or presenting one's notes to the narrator (i.e. the *Shaykh*).
- **Al-Ijaza (Licensing):** This method involves the narrator giving his students the license or permit to narrate narrations on his authority. This license can be issued in the form of a written document or by utterance of it.

Authenticity of Licensing

There are 3 conditions that must be fulfilled before a narration by way of licensing can be considered authentic:

1) The individual who gives the permit should make it known whether it is a general or specific license e.g. the issuing of a permit by a Scholar to teach '*Saheeh Muslim'* will be considered a specific license/permit. However, in the case where a Scholar issues a license to report on his authority, all of his narrations, then, this license will be taken as general. As for the case where a Scholar issues a permit to narrate some parts of '*Saheeh al-Bukharee'* but does not make known which parts, then this license will not be accepted, due to its vagueness.
2) The individual who receives a permit from a particular Scholar must be someone who was known to have met and listened to the Scholar (i.e. at some point in the individual's life he had been present with the Scholar).
3) The license/permit must be given to the individual either by name or by a specific characteristic that is recognizable by the people e.g. 'I give Ahmad a permit to narrate from me', this is giving a permit by name. 'I give permission to the people of madinah who studied Arabic in my class', this is issuing a license by a specific characteristic.

'ADA'UL – HADEETH (GIVING THE NARRATION)

DEFINITION

This is the narrating of a narration by a narrator to the people The narration should be presented exactly the way it was heard, the words between the narrators '*siyagh al-Ada'* e.g. hadathanaa, akhbaranaa, 'an, etc should not be changed.

Imaam Ahmad bin Hanbal (d.241H) *Rahimahullaah* said: "Follow the wording of the Shaykh in his saying; 'hadathanaa', 'hadathanee', 'sami'tu', 'akhbaranaa'… And do not change it."[1]

CONDITIONS

1. **Al-'Aql (The Intellect):-** Narrations are not accepted from someone who is mentally handicapped and also from people who are senile.
2. **Al-Bulugh (Puberty):-** Narrations are not accepted from children except from those who have reached puberty and are also trustworthy.
3. **Al-Islam (Submission):-** Narration are not accepted from anyone who has not submitted to the Will of Allaah, even if he was originally a muslim but then

[1]

apostated. This is because generally, all the disbeliveers are not trustworthy. However, the opposite is not true.

4. **Al-'Adaalah (Integrity):-** Narrations are not accepted from an individual who is a sinner, even if he received the narration at a time when he was known to be trustworthy and reliable.
5. **As-Salamah min al Mawaana' ():-** Narrations are not accepted from someone in situations where factors prevented him from stating the narration correctly and precisely e.g. drowsiness, sleepiness, tiredness, etc.

WORDINGS

There are many various wordings that can be used when reporting a narration and these wordings vary according to the level of their strength:

1) **Sami'tu (I heard) or Hadathananee (he narrated to me);** These wordings are used when a narrator heard a narration directly from his *shaykh* by himself. However, if he heard the narration along with others, then he must use the wording: 'sami'naa' (we heard) or 'hadathanaa' (he narrated to us). These 2 wordings are on the same level and they are also the strongest types of wordings that can be used to show that the narrator met and listened directly from his *shaykh*.
2) **Qara'tu 'alayhi (I read to him) or 'Akhbaranee Qara'tu 'alayhi (he informed me when I read to him);** This is where a narrator reads a narration to his shaykh and his shaykh corrects him if he had made any mistakes.
3) **Quri'a alayhi wa 'Anaa 'Asma' (was read to him and I listen) or Qara'naa 'alayhi (we read to him) or 'Akhbaranaa (he mentioned to us);** This is where a narrator was listening, while someone else was reading a narration to the *shaykh*. It can also be used when a group of people read a narration to a *shaykh* and he corrects them where they make an error.
4) **'Akhbaranaa 'Ijaza (he mentioned to us by permit of) or Hadathanee 'Ijaza (he narrated to us by license of) or 'An Fulan (on the authority of) or 'An Ba'nee (I received the news);** This is where a narrator receives a narration but due to the wordings used, it gives the impression that the one giving the narration did not hear the narration directly from the shaykh. These types of wordings are the weakest of the 4 categories.

KITAABUL – HADEETH (WRITING THE NARRATION)

DEFINITION

This is the narrating of narrations by means of writing them down either in books, manuscripts, letters, etc.

RULING

In its *'asl* (origin), the writing down of *hadeeth* is *mubah* (allowable) because this is one of the methods of narrating.

Evidence from the Sunnah

Narrated (*Radiyallaahu anhu*): **" The Messenger of Allaah (*Salaallahu 'alahi wa salam*) allowed 'Abdullaah ibn 'Amr al Aas (*Radiyallaahu anhu*) to write down what he heard from him."**[1]

[1]Musnad Ahmad. Its isnad is saheeh

However, if there is a reason to be afraid of writing down *ahadeeth*, then in this instance, it becomes *haram* (forbidden).

Evidence from the Sunnah

Narrated Aboo Sa'eed al-Khudree (*Radiyallaahu anhu*): The Prophet of Allaah (*Salaallahu 'alahi wa salam*) said: "**Do not write down anything from me except the *Qur'aan* and whoever has written down anything other than the *Qur'aan* from me should erase it."**[2]

Although, after mentioning all of this, if preserving the *Sunnah* or calling to it can only be achieved by writing, then it becomes *wajib* (obligatory) to write them down.

Evidence from the Sunnah

Narrated Aboo Hurayrah (*Radiyallaahu anhu*): "The Messenger of Allaah (*Salaallahu 'alahi wa salam*) gave a *khutbah* (sermon) on the day of conquest (i.e. of Makkah) and there was a man from the people of Yemen called Aboo Shaah who said: **'O Prophet (*Salaallahu 'alahi wa salam*) write for me.' So the Messenger of Allaah (*Salaallahu 'alahi wa salam*) said: 'Write for Aboo Shaah.'**[3]

It is also known from the *seerah* (biography) of the Messenger of Allaah (Salaallahu 'alahi wa salam) that he used to order his Companions to write down his narrations and send them with various messages to Kings, Nobles and the general people, inviting them to embrace Islam.

CHARACTERISTICS

Special care and attention should be given when writing down *ahadeeth* because this is one of the ways of narrating and protecting the *Sunnah* (Prophetic Traditions). There are 2 rulings regarding the characteristics of writing down *ahadeeth*:

i. **Wajib (obligatory): -** It is an obligation to write the *ahadeeth* in a clear and legible manner that prevents one from misinterpreting it.
ii. **Mustahabb (Recommendation): -** It is recommended for the *muhadeeth* (scholar of narrations) to follow certain guidelines when writing down *ahadeeth*.
   a) Whenever he writes down the name 'Allaah', it is recommended to write after it, the words 't*a'aalaa*', '*azza wa jaa*l', '*subhanahu wa ta'aalaa'* and any other words which show the highness and praiseworthiness of Allaah (*Subhana wa ta'alaa*). These words should not be abbreviated but rather written in full. This recommendation also applies whenever writing the title (i.e. Prophet, Messenger, Slave of Allaah, etc.), name or *kunya* (i.e. Muhammad, Abool Qasim, etc) of the Prophet of Allaah (*Salaallahu 'alahi wa salam*). So whenever one writes the name, *kunya* or title of Muhammad (*Salaallahu 'alahi wa salam*), it is preferable to write the *salat*/*salam* (salutations) after it e.g. '*Salaallahu 'alahi wa salam'*, '*'Alayhis salaatu wa salam'*, etc. This recommendation also includes the rest of the Prophets of Allaah (*'Alayhimus salam*).

   Al- Iraqee (d.806H) *Rahimahullaah* said: " It is disliked to abbreviate the salutations upon the Messenger of Allaah (*Salaallahu 'alahi wa salam*) with 1 or 2 letters"[1]

   It is also recommended to do this act with the names or *kunya* of the Companions, by adding the words '*Radiyallaahu anhu' 'Radiyallaahu anha'*, etc. after it. One should not particularize any one of them with a particular

[2] Saheeh Muslim
[3] Agreed Upon
[1]

supplication or praise which is done whenever this particular Companion's name is mentioned e.g. in the case of Alee ibn Abee Taalib (*Radiyallaahu 'anhu*) with whom the shee'ah always add after his name the words '*karamullaah wajhuhi'* (may Allaah make his face noble). However, they do not do this for any of the other Companions (*Radiyallaahu 'anhum*).

Ibn Katheer (d.748H) *Rahimahullaah* said: " This is from the opening of the door which leads to over praising people, for the 2 Shuyukh (i.e. Aboo Bakr and Umar) and Uthman (*Radiyallaahu 'anhum*) are more deserving of receiving this praise than Alee ibn Abee Taalib (*Radiyallaahu 'anhu*)."[2]

Finally, it is preferable to write after the name or kunya of the Successors, those after the Successors and the past Scholars who were known to be noble and respected with words such as *Rahimahullaah, Rahimahumullaah*, etc.

b) The *muhadeeth* should indicate the *matn* (text) of the *hadeeth* [i.e. the words of the Prophet of Allaah (*Salaallahu 'alahi wa salam*)] with distinguishing features or traits to make it differ from the rest of the text e.g. placing quotation marks (" ") at the beginning and at the end of the *hadeeth*, writing the text of the *hadeeth* in bold or distinguishing letters, etc. This is done in order to differentiate the words of the Messenger of Allaah (*Salaallahu 'alahi wa salam*) from the rest of the narration and thus, not to confuse anyone reading the *hadeeth*.

c) It is recommended that the *muhadeeth* follows the stipulated guidelines used when correcting mistakes. So whenever a word is lost, then he should add it either at the side or on top or below the text, indicating the word's exact place in the text. As for an extra word which needs to be removed, it should be crossed out with a single clear line, thus, making it clear to whoever reads the narration knows that that word has been crossed out. In a case where the words are too many to cross out with a single line, the *muhadeeth* should indicate or highlight with a word or symbol the start of the mistake and another to show the and of it. The word or symbol used should be distinct from the whole text of the *hadeeth* and anyone reading it should be able to identify and know what it means. In a case where a word has been repeated twice, then the second repeated word should be crossed out except in a case where the second word is connected to another word after it e.g. Abdul Abdul Hakeem.

d) The *muhadeeth* should not separate 2 phrases which are related to each other, by turning each phrase into a sentence of its own, thus, presenting a false interpretation e.g. the narration of Alee ibn Abee Taalib (*Radiyallaahu 'anhu*):

"Give glad tidings to the killer (of) ibn Saffiyah (i.e. Zubayr bin Awwam) in (of) the Hell fire."[3]

Thus, a *muhadeeth* should separate the 2 phrases making each one into a sentence of its own i.e. *"Give glad tidings to the killer. Ibn Saffiyah in the Hellfire."*

e) The *muhadeeth* is recommended to those symbols which are known amongst the scholars of narrations e.g. the words '*naa'*, '*thanaa'*, '*dathanaa'* are used as abbreviations for the word '*hadathanaa'* or the words '*anaa'*, '*aranaa'*, '*abnaa'* are used as abbreviations for the word '*akhbarana'* and also the word '*qaf'* is used as abbreviation for the word '*qalaa'*.

2

3

The Arabic letter 'Ha' is used as a symbol to inform us that the *muhadeeth* has stopped at one *sanad* (i.e. chain of narrators) and is moving onto another *sanad*. This is usually done if there is more than one *isnad* for a *hadeeth*. The insertion of this letter can occur at the beginning, the middle or at the end of the sanad. Furthermore, this letter most be pronounced as it was written

Examples of the use of the letter in an isnad

- **Isnad:-** Haddathanaa Yaqoob bin Ibraahim qalaa: haddathanaa ibn 'Ullayah: 'an Abdil-'Azeez ibn Suhayb: 'an Anaas 'anin Nabiyyi (*Salaallahu 'alahi wa salam*): 'letter' wa haddathanaa Adam qalaa; haddathanaa Shu'bah: 'an Qataadah: 'an Anaas qalaa: qalaa Rasoolilillaah (*Salaallahu 'alahi wa salam*):
  Hadeeth: - " None of you will have faith, until he loves me more than his father, his children and all of mankind."[1]
- **Isnad: -** Haddathanaa Qutaybah ibn Sa'eed: haddathanaa al-Layth 'letter' wa haddathanaa muhammad ibn Rumhee: haddathanaa al-Layth: 'an Naaf'ee: 'an ibn Umar: 'anin Nabiyyi (*Salaallahu 'alahi wa salam*) qalaa:
  Hadeeth: - " indeed! Every one of you is a guardian and his responsible for his charges. The Imaam (ruler) is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one is a guardian and is responsible for his charges."[2]

TADWEENAL – HADEETH (THE HISTORY OF WRITING HADEETH)

During the period of the Prophet of Allaah (*Salaallahu 'alahi wa salam*) and the 4 rightly guided Caliphs, ahadeeth was not written in the way which it is written today.

Narrated Urwah ibn Zubayr (*Rahimahullaah*): 'Umar ibn Khattaab (*Radiyallaahu 'anhu*) wanted to write down the *Sunan* [i.e. the traditions of the Messenger of Allaah (*Salaallahu 'alahi wa salam*)]. So he consulted the Companions regarding this matter and they agreed to do so. However, after making *Istikara* (i.e. seeking Allaah's guidance in a particular affair) for 1 month, one day he said: "**I was intending to write down the *Sunan* but I remembered the previous nations that were before you who wrote books and busied themselves with them and because of that they neglected the Book of Allaah. And I, by Allaah! Will not change the Book of Allaah with anything.'"[3]**

However, during the caliphate of 'Umar ibn 'Abdul- 'Azeez (d.101H) *Rahimahullaah*, he was afraid of losing the *ahadeeth*. So he wrote to the *qadee* (Judge) of Madina, Aboo Bakr bin Muhammad (d.117H) *Rahimahullaah.*

Narrated Imaam Malik bin Anas (*Rahimahullaah*): "**No one from amongst us at Madina had more knowledge of legal discussion than Aboo Bakr bin Muhammad who was a *qadee* himself. 'Umar ibn 'Abdul- 'Azeez appointed him and asked him to report back to him the knowledge possessed by Amra bint 'Abdur-Rahman and al Qaseem bin Muhammad. So he wrote to him. There was**

[1] Saheeh al-Bukharee
[2] Agreed Upon
[3] *Al-midkhal* by Al-Bayhaqi (d.406H) *Rahimahullaah*

no *Amir* (i.e. Governor) from among the Ansar in Madina except Aboo Bakr bin Muhammad who was a *qadee.”*[1]
’Umar ibn ’Abdul- ‘Azeez (*Rahimahullaah*) also ordered Muhammad ibn Muslim az-Zuhree (d.124H) *Rahimahullaah* to write and compile *ahadeeth*. And az-Zuhree (*Rahimahullaah*) was the first person to start writing and compiling ahadeeth by the order of ’Umar ibn ’Abdul- ‘Azeez (*Rahimahullaah*). Thus, the writing and compilation of *ahadeeth* took place within the first 1000 years after *Hijrah* [i.e. the migration of the Prophet of Allaah (*Salaallahu 'alahi wa salam*) from Makkah to Madina]. Then after this, many other scholars of narrations began writing and compiling *ahadeeth* in different forms and using different methods.

TURUQ TASNEEF AL- HADEETH (WAYS OF CLASSIFYING THE NARRATIONS)

There are 2 ways of classifying *hadeeth*:

1. CLASSIFICATION UPON PRINCIPLES

This is where the *muhadeeth* brings a narration with its chain of narrators from himself up until it reaches the Prophet of Allaah (*Salaallahu 'alahi wa salam*). This type of classification has many ways:

- **Classification in Parts: -** This process involves collecting all *ahadeeth* regarding or relating to a particular subject e.g. *Taharah* (Purification), *Salaat* (Prayer), *Zakaat* (Annual alms), etc. Then placing them in a single book e.g. the Book of Purification or the Book of Prayer, etc. It has been mentioned that this was the way of Imaam az-Zuhree (d.124H) *Rahimahullaah* and those of his era.
- **Classification by Chapters:** - This method involves collecting all the *ahadeeth* of a particular subject or matter under a specific chapter according to *fiqh* (understanding). This was the method of Imaam al-Bukharee and Imaam Muslim (*Rahimahumullaah*) and the books of *Sunan* i.e. at-Tirmidhee, an-Nisaa’ee, ibn Majah, Aboo Daawood.
- **Classification by Companions:** - This process involves collecting all the *ahadeeth* narrated by a Companion separately e.g. Musnad Aboo Bakr (i.e. any *hadeeth* which was reported by this Companion) or Musnad Ibn Umar (i.e. any *hadeeth* which was reported by this Companion). This was the way of Imaam Ahmad bin Hanbal (*Rahimahullaah*).

2. CLASSIFICATION UPON BRANCHES

This is where a *muhadeeth* will bring a narration from one of the principle books of *hadeeth* e.g. Saheeh al-Bukharee or Sunan At-Tirmidhee without mentioning its isnad. However, he will mention from what book he obtained the *hadeeth* from. This type of classification also has different methods:

- **Classification by Topics: -** e.g. Bulugh al-Maram of ibn Hajar al-Asqalanee (d.852H) *Rahimahullaah,* Umdatil–Ahkam of ’Abdul-Ghani al-Maqdisee (d.600H) *Rahimahullaah.*
- **Classification by Letters: -** e.g. Al-Jama’as Sagheer of As-Suyootee (d.911H) *Rahimahullaah.*

[1] *Kitabul - Jarh wat Ta’deel* by Aboo Haatim al Razi (d.327H) *Rahimahullaah* Vol.1 pg.21

AL-UMMAHAT AS-SITT (THE SIX MOTHER BOOKS)

The term *'al-Ummahat as-Sitt'* is used to refer to the 6 main principle books of *hadeeth*:

I. Saheeh al-Bukharee
II. Saheeh Muslim
III. Sunan an-Nisaa'ee
IV. Sunan Aboo Daawood
V. Sunan At-Tirmidhee
VI. Sunan Ibn Majah]

SAHEEH AL-BUKHAREE

The author of this book called it *'Al-Jami 'as-Saheeh'* and he made *takhrij* (graduation) of 600,000 *ahadeeth*. He went through the difficult process – *Rahimahullaah* – of checking the authenticity of each *hadeeth*. Furthermore, he did not place a *hadeeth* in his book except that he performed *ghusl* (ritual bath) and prayed 2 *rak'at* (units) of *istakhaara* (seeking Allaah's guidance), whether to put the *hadeeth* in his book or not. In addition to this, he did not place in his book an *isnad* for any *hadeeth* except that it was authentic, with a continuous chain of narrators right up to the Prophet of Allaah (*Salaallahu 'alahi wa salam*) and all the men in all the chains were known to be persons of integrity and precise in their memory.

The completion of this book took the author 16 years, upon its completion, he showed his book to the Scholars of his time such as Imaam Ahmad bin Hanbal (d.241H), Yahya ibn Ma'een (d.233H), 'Alee ibn Madinee (d.234H) as well as other *muhadeethoon*. They testified to its authenticity and preferred it above others. The Scholars of every era have accepted this book, the whole of it as been authentic.

Imaam adh-Dhahabee (d. H) said: "it is from the best of Islamic books and the best of them after the Book of Allaah (i.e. Qur'aan).

The number of *ahadeeth* collected in this book including those *ahadeeth*, which were repeated amounts to 7,397 and after the removal of the repeated *ahadeeth* it comes to 2,602. This has been mentioned by al-Hafiz ibn Hajar al-Asqalanee (d.852H) *Rahimahullaah*.

AL – BUKHAREE

He is Aboo 'Abdullaah Muhammad bin Isma'eel bin Ibraaheem bin al-Mugheerah bin Bardazabah (i.e. Grassland) al-Jafee Mawlahum al-Farsee.

Thus, his origin goes back to Persia. However, his ancestral family were either slaves to the tribe called 'al-Jafee' or protected by that tribe, hence the word 'Mawlahum' is added to his lineage.

He was born in the month of Shawwal in the year 194H and grew up as an orphan with his mother. He started travelling to search for *ahadeeth* in the year 210H and traveled to many lands seeking *ahadeeth*. He went to Hijaz and stayed there for 6 years, he then went on to ash-Sham (i.e. the region of Jordan, Syria and Palestine), al-Misr (Egypt), al-Jazirah (the Gulf countries – Kuwait, U.A.E etc), al-Basrah, al-Kufah, al-Baghdad (all 3 places in present day Iraq), etc.

Imaam al-Bukharee had a very strong memory. It has been reported that he could memorize a book in just a single glance (i.e. he had a photographic memory). He was a *zaheed* (i.e. he abstained from the worldly things) and he was a *wara'* (i.e. a person who feared Allaah), he also stayed away from the Rulers and Sultans, was brave, courageous and generous and all the Scholars in his time and after him praised him.

Imaam Ahmad bin Hanbal (d.241H) *Rahimahullaah* said: "Khurasan has not brought out of it the like of Muhammad ibn Isma'eel"[1]

Ibn Khuzaymah (d.311H) *Rahimahullaah* said: "I have not seen under the sky, anyone having more knowledge and better memory of the *hadeeth* of the Messenger of Allaah (*Salaallahu 'alahi wa salam*) than Muhammad ibn Isma'eel."[2]

He was a *mujtaheed* in his *fiqh* and had a strange way of extracting rulings from *ahadeeth* and indeed, his book and biography testify to this fact. He died in Khartak, a village about 6 miles from Samarqand (i.e. the capital of Uzbekistan, one of the breakaway Countries of Russia), on the night of 'eedul-Fitr, in the year 256H. He left behind him a vast amount of knowledge in his books. May Allaah have mercy upon him and reward him for his benefit to the people.

SAHEEH MUSLIM

This is the famous book written by Imaam Muslim (*Rahimahullaah*). He compiled in this book what was authentically reported to him from the Prophet of Allaah (*Salaallahu 'alahi wa salam*).

Imaam an-Nawawee (d.676H) *Rahimahullaah* said: " He choose methods that were near perfect and was very cautious with the acquaintance (of men from whom he reported from), of which no one could accomplish except by a few people of his time."[3]

He classified *ahadeeth* that went together under a particular chapter, he also mentioned the different chains of narration of a *hadeeth* (if any) and also its different texts (if any) and then arranged them according to their topics. However, he did not mention the biographies of the men in the chains of narration of each *ahadeeth* in his book. This could be because he did not wish to lengthen his book or due to other reasons best known to him.

Many different Scholars who explained the 'saheeh' of Imaam Muslim (*Rahimahullaah*) have compiled biographies of the people whom Imaam Muslim (*Rahimahullaah*) mentioned in his 'Saheeh'. The best of them is that which was written by Imaam an-Nawawee (*Rahimahullaah*)

The number of *ahadeeth* collected by Imaam Muslim (*Rahimahullaah*) in his 'Saheeh', including the repeated ones, amounts to 7,275 but after removing the repeated *ahadeeth* it comes down to about 4,000 *ahadeeth*.

The majority of the Scholars have agreed upon the authenticity of 'Saheeh Muslim' and that it is second only to 'Saheeh al-Bukharee'

An Arabic Poet said: " A people argued before me regarding the authenticity of 'Saheeh al-Bukharee' and 'Saheeh Muslim'. They asked me: 'Which one is better?' So I said: 'Saheeh al-Bukharee' is better in its authenticity while 'Saheeh Muslim' is better in its arrangement.'"

MUSLIM

He is Abul-Hasan Muslim bin Hajjaj bin Muslim al-Qushayree an-Neesaabooree. He was born in the year 204H, at a place called Neesaaboor, near the city of Mashhad in Iran. He traveled to different Countries searching and seeking *ahadeeth.* He traveled to places such as Hijaz, ash-Sham, Iraq and Misr. When Imaam al-Bukharee (*Rahimahullaah*) came to Neesaaboor, he spent all his time with Imaam Muslim.

1

2

3

Imaam Muslim (*Rahimahullaah*) looked at the methodology of Imaam al-Bukharee (*Rahimahullaah*) and adopted his way.

Many Scholars of Ahlul-Hadeeth and others have praised him a lot

Muhammad ibn Bashshaar (*Rahimahullaah*) said: " The great memorizers of the world are 4; Aboo Zur'ah in Rayy, ad-Darimee in Samarqand, Muhammad ibn Ishmaa'eel in Bukhara and Muslim in Neeesaaboor."[1]

He died in Neesaaboor in the month of Rajab, the year 261H. He left behind him a vast amount of knowledge in his books. May Allaah have mercy upon him and reward him with good due to his benefit to the Muslims.

<u>Two important points regarding 'Saheeh al-Bukharee' and 'Saheeh Muslim'</u>

I. These two books did not compile all the *ahadeeth* that were authentic from the Prophet of Allaah (*Salaallahu 'alahi wa salam*). For there are a lot of ahadeeth which they did not mention in their books

Imaam an Nawawee (d.676H) *Rahimahullaah* said: "Indeed! The intention of Imaam Al-Bukhaaree and Imaam Muslim (*Rahimahumullaah*) was to collect most of the authentic *ahadeeth*, for the intention of any author in the branch of *Fiqh* is to compile or collect the majority of *ahadeeth* regarding a particular subject and not all the *ahadeeth* for that topic. However, if one or both of the Imaams did not collect a *hadeeth* in their books which appears to be authentic nor bring it under a topic in their books nor select another *hadeeth* similar to it, then this could be for a number of reasons.

- They detected a fault in the hadeeth that caused them to abandon it.
- They forgot to place it in their books.
- They did not wish to lengthen their book any further.
- The ahadeeth mentioned by them for that topic was sufficient to clarify their point of view.
- Other reasons."[2]

II. The Scholars are agreed that 'Saheeh al-Bukhaaree' and 'Saheeh Muslim' are the most authentic books written in the field of *hadeeth*, each *hadeeth* possessing a continuous *isnad*.

Shaykhul-Islam ibn Taymeeyah (d.728H) *Rahimahullaah* said: "Imaam al-Bukhaaree and Imaam Muslim (*Rahimahumullaah*) would not agree upon a *hadeeth* except that it is authentic without a doubt."[3]

He also said: "Majority of their texts, the Scholars of *hadeeth* know with certain knowledge that they are the sayings of the Prophet of Allaah (*Salaallahu 'alahi wa salam*). Although, some of the *Hafidz* (Preservers) have criticized some of the *ahadeeth* in these two books, based on the fact that these *ahadeeth* are lower than the level of authenticity which they are claimed to be. These Scholars claim that there are 210 such ahadeeth, 32 of them in both Saheeh al-Bukhaaree and Saheeh Muslim, 78 in Saheeh al-Bukhaaree only and 100 in Saheeh Muslim only."[4]

Ibn Taymeeyah (*Rahimahullaah*) said in response to this criticism: "Regarding majority of the *ahadeeth* criticized in Saheeh al-Bukhaaree, if one looks at the arguments of both sides, it would seem that the argument of Imaam al-

1
2
3
4

Bukhaaree is much stronger. However, regarding the *ahadeeth* in Saheeh Muslim which have been criticized, if we look into the arguments on both sides, it would seem that the argument of the critics are much stronger."[5]

The criticism of the critics of Imaam al-Bukharee and Imaam Muslim have been answered in 2 ways: generally and specifically.

As regards to the general response, Ibn Hajar al-Asqalanee (Rah*i*mahullaah) said in the introduction of his book 'Fathul Baree': "Without doubt, we put forward the word of al-Bukharee over Muslim, the people of their time and those from the Scholars skilled in the authenticity and deficiency of *hadeeth.* So if we hear a man criticizing and opposing any of the ahadeeth which these 2 Imaams have made authentic, then without doubt, the words of the 2 Imaams are given precedence over and above the words of the man. Thus, in this way and any opposition will be refuted."[1]

As regards the specific answers to these criticisms, Ibn Hajar (*Rahimahullaah*) replied to the criticisms levied at every *ahadeeth* in Saheeh al-Bukharee in detail. While ar-Rasheed al-Ataar wrote a book were he responded to the criticisms made at the *ahadeeth* which had been criticized in Saheeh Muslim.

Al-Iraqee (d.806H) *Rahimahullaah* in the explanation of his book 'Al-Fiyyah al-Hadeeth' said: "I wrote a book about the *ahadeeth* that had been criticized of been weak contained in the Saheehayn, with the answers to these criticisms. So whoever wants a detailed exposition of this topic, then let him read this book, for indeed, it contains a lot of benefit."[2]

SUNAN AN - NASAA'EE

Imaam an-Nasaa'ee (*Rahimahullaah*) wrote a book called 'As Sunan al Kubrah', in it, he collected both authentic and weak *ahadeeth.* He then summarized this book to form another book known as 'As sunan as Sugharah' which he called 'Al Mujtaba'. This book collected the *ahadeeth* which he believed to be authentic and it is this book that is been referred to when the term 'Sunan an-Nasaa'ee ' is mentioned.

'Al Mujtaba' is the lowest of the books of sunan in regards to the weakness of its ahadeeth and criticism of its narrators. Its level is just after the Saheehayn. As regards to the narrators mentioned in this book, it takes precedence over 'Sunan Aboo Daawood' and 'Sunan at-Tirmidhee', due to Imaam an-Nasaa'ee's strict selection or narrators.

Ibn Hajar (*Rahimahullaah*) said: "How many men did Aboo Daawood and at Tirmidhee make selection of, whereas Imaam an-Nasaa'ee did not use them. Furthermore he did not select men mentioned in the Saheehayn."[3]

In general, the conditions used by Imaam an-Nasaa'ee in his book 'Al-Mujtaba' are the strongest conditions after the Saheehayn.

AN – NASAA'EE

He is Abdur-Rahman Ahmad bin Shu'ayb bin 'Alee an-Nasaa'ee, sometimes called an-Nasawee in relation to Nasaa, a famous city in Khurasan, Iran. He was born in the year 215H in Nasaa. He traveled seeking *ahadeeth* and listen to the people of Hijaz, Khurasan, Sham, al-Jazirah and other places. He stayed in Egypt for a long time and his books became very famous there, he then traveled to Damascus in Syria, where he

---

5

1 *Fathul Baree* by al-Hafidz Ibn Hajar al-Asqalanee(d.852H) *Rahimahullaah*

2 *Al-Fiyyah al-Hadeeth* by Al-Iraqee (d.806H) *Rahimahullaah*

3

was afflicted with a lot of trials. He died in the year 305H in Aramlah that is in Palestine. He left behind a lot of books about ahadeeth and also knowledge of the defects of hadeeth. May Allaah have mercy upon him and reward him for his benefit to the Muslims.

SUNAN ABOO DAAWOOD

This book is a selection of 4,800 *ahadeeth* which were extracted from 500,000 *ahadeeth* and the author only selected *ahadeeth* pertaining to the rulings of the *Shari'ah*.

Imaam Aboo Daawood (d.275H) *Rahimahullaah* said about his book: "I mentioned in it, *ahadeeth* that are authentic, those that resemble them and those that are close to them. Whatever *ahadeeth* in my book which has a strong weakness in it, I have clarified it and there is no man in it whose narrations are rejected or abandoned. Moreover, any *hadeeth* which I did not speak about, then it is upright and some of them are more authentic than others which I have collected in my other books of 'Sunan' and majority of these *ahadeeth* are known and famous."[1]

As-Suyootee (d.911H) *Rahimahullaah* said: "He probably meant by the word 'upright' to mean uprightness as regards using these *ahadeeth* as a lesson or an example and not uprightness as regards using them as proofs. Therefore, 'Sunan Aboo Daawood' may contain some weak *ahadeeth*."[2]

However, Ibnul Katheer (d.774H) *Rahimahullaah* said: "It has been narrated from him (i.e. as-Suyootee) that he said: 'Whatever he (i.e. Imaam Aboo Daawood) did not mention any thing about it (i.e. any *hadeeth* in his book), then it is *hasan* (fine).' Thus, if this is true, then there will be no problem."[3]

The meaning of Ibnul Katheer 's words 'there will be no problem' means that the word 'upright' means uprightness as regards using them as proofs.

Ibnus Salah (d.643H) *Rahimahullaah* said: "So after all these discussions, whatever *ahadeeth* that we find in 'Sunan Aboo Daawood' of which Imaam Aboo Daawood does not mention anything regarding their authenticity, nor are they contained in the '*Saheehayn'*, nor are there any texts saying that these ahadeeth are authentic, then we know that these *ahadeeth* are *hasan* for Imaam Aboo Daawood."[4]

Ibnul Mandah (*Rahimahullaah*) said: "Imaam Aboo Daawood used to make *takhrij* of weak *isnad* (chain of narrators), if he could not find any other *ahadeeth* regarding that subject. This was because he regarded the weak *ahadeeth* to be stronger than the opinions of men."[5]

'Sunan Aboo Daawood' is a famous book amongst the Scholars of *Fiqh* (understanding of the rulings of the Divine Law) because it collected majority of the ahadeeth concerning the rulings of the *Shari'ah*. Its author stated that he read his book to Imaam Ahmad (*Rahimahullaah*) who commented that it was a good and fine book.

Ibnul Qayyim (d.758H) *Rahimahullaah* was pleased with this book and he praised it in its introduction.

1
2
3
4
5

ABOO DAAWOOD

He is Aboo Daawood Sulaymaan bin al-Ash'ath bin Ishaaq al-Azdi as-Sijistanee. He was born in the village of Sijistan in Basra, in the year 202H. He traveled seeking *ahadeeth* and wrote from the people of Iraq, Sham, Misr and Kharasan. He also took from Imaam Ahmad and others from the Scholars of Imaam Bukhaaree and Imaam Muslim.

A lot of Scholars have praised him and described him as someone possessing complete and precise memory, clear and deep understanding and also fear of Allaah.

He died in Basra on a Friday in the month of Shawwal, 275H at the age of 73. He left behind him in his books a lot of knowledge. May Allaah have mercy upon him and reward him with good for the benefit he left the Muslims.

SUNAN AT – TIRMIDHEE

This book is also known as 'Jamee' at-Tirmidhee' written by Imaam at-Tirmidhee (*Rahimahullaah*) about the various issues of *Fiqh*. He collected in it *ahadeeth* which were *saheeh* (authentic), *hasan* (fine) and *da'eef* (weak), explaining the level of every *ahadeeth* in it. He also explained the reasons why the weak *ahadeeth* in his book were of that level, taking great pains to explain to those people of knowledge who would use these weak *ahadeeth*. He wrote at the end of his book a treatise called 'the book of defects' which contains a lot of benefits.

Imaam at-Tirmidhee (*Rahimahullaah*) said: "All the *ahadeeth* recorded in this book (i.e. Sunan at-Tirmidhee) has been taken and used by some of the Scholars except for 2 *ahadeeth*:

1) Narrated 'Abdullaah ibn Abbas (*Radiyallaahu 'anhu*): **"The Prophet of Allaah (*Salaallahu 'alahi wa salam*) combined the prayer of *Zhuhr* and *'Asr* in Madeenah and the prayer of *Maghreeb* and *'Eesha,* when there was no fear nor was he traveling."**[1]

2) Narrated Mu'awiyah ibn Hakam (Radiyallaahu 'anhu): The Messenger of Allaah (*Salaallahu 'alahi wa salam*) said regarding a drunkard: **"If he drinks wine, flog him, then if he drinks it for the second time, flog him, then if he drinks it for the third time, flog him. Then if he drinks for the fourth time, you should kill him."**[2]

Imaam Ahmad bin Hanbal (*Rahimahullaah*) took the *hadeeth* of 'Abdullaah ibn Abbas (*Radiyallaahu 'anhu*) regarding the combination of prayers and he gave the ruling that it is permissible for the sick man and others to combine the zhuhr and 'asr prayers and the maghrib and 'eesha prayers. 'Abdullaah ibn Abbas (*Radiyallaahu 'anhu*) was asked why the Prophet of Allaah (*Salaallahu 'alahi wa salam*) did this action. He replied: "He wanted to remove this burden from the Ummah."[3] Thus, this proves that whenever there is no hardship in combining the prayers, then it takes the ruling of been permissible.

As for the *hadeeth*, regarding the killing of the one who repeatedly drinks alcohol (i.e. 4 times), the Scholars have used this *hadeeth*.

Ibn Hazm (d.456H) *Rahimahullaah* said: "He should be killed once he drinks alcohol for the 4th time in any situation."[4]

---

[1] Sunan At-Tirmidhee
[2] Sunan At-Tirmidhee
[3]
[4]

Shaykhul-Islam ibn Taymeeyah (d.728H) *Rahimahullaah* said: "He should be killed if there is a need to kill him and if the people will not abstain from drinking alcohol without been killed."[5]

Therefore, in regards to these 2 *ahadeeth*, there is no *ijma* (consensus) amongst the Scholars in the obligation of not utilizing these 2 *ahadeeth*.

In the book of Imaam at-Tirmidhee (*Rahimahullaah*) i.e. Sunan At-Tirmidhee, there are a lot of *fiqh* and *hadeeth* benefits that are not present in other books. The Scholars of Hijaz, Iraq and Khurasan have praised this book, when the author read his book to the people of these towns.

Ibn Rajab (d.795H) *Rahimahullaah* said: "Know that Imaam at-Tirmidhee made *tahkreej* (analyzation and selection) in his book of the *saheeh* (authentic), *hasan* (fine) and *ghareeb* (scare) *ahadeeth* regarding the *ghareeb ahadeeth* which he made *takhreej* of there are *munkar* (rejected) *ahadeeth* amongst them, especially pertaining to the book of virtues."[1]

However, he virtually explained the weaknesses of these *ahadeeth*. Furthermore, I (i.e. Shaykh al Uthaymeen) could not find that he selected anyone who had been criticized of lying and that there was *ijma* upon this criticism in a single *isnad* (chain of narrators). Although, Imaam at-Tirmidhee (Rahimahullaah) could have made takhreej of a man who was weak in his memory and whose ahadeeth were known to be da'eef (weak) but Imaam at-Tirmidhee usually explained this point without hiding or concealing it.

AT – TIRMIDHEE

He is Aboo 'Eesaa Muhammad bin 'Eesaa bin Surah as-Salamee at-Tirmidhee. He was born in a town called Tirmidh in Uzbekistan, near the northern border of Afghanistan, in the year 209H. He traveled to various towns and heard *ahadeeth* from the people of Hijaz, al-Iraq and Khurasan. There is ijma upon his Imaamship and upon his piety and asceticism. He was a student of Imaam al-Bukhaaree (*Rahimahullaah*), although, Imaam al-Bukhaaree (*Rahimahullaah*) used to depend upon him and also take *ahadeeth* from him.

He became blind and finally died on 13 Rajab 279H at the age of 70. He wrote a lot of beneficial book regarding the defects of hadeeth and others. May Allaah have mercy upon him and reward him with good for the benefit that he left the Muslims.

SUNAN IBN MAJAH

The author of this book classified the *ahadeeth* contained in it according to various topics, there are approximately 4,341 *ahadeeth* in it. It is a famous book amongst the later generations, to the point that it is regarded as one of the 6 books of '*Usoolul-Hadeeth'* (i.e. the Foundations of Narrations). Although, it is less in the level of its authenticity in comparison with the other books of *Sunan*, to the extent that if he alone narrated a *hadeeth*, then that *hadeeth* would be considered *da'eef* (weak).

However, Ibn Hajar al-Asqalanee (d.852H) *Rahimahullaah* said: "In reality, the issue is not like this according to my research. Generally, there are many *ahadeeth* (in Sunan Ibn Majah) which are *munkar* (rejected) and Allaah's Aid is sought."[2]

Adh-Dhahabee (d.748H) *Rahimahullaah* said: "In it (i.e. Sunan Ibn Majah) there are some rejected *ahadeeth* and a few fabricated *ahadeeth*."[3]

5
1
2
3

As-Suyootee (d.911H) *Rahimahullaah* said: "He is the only one who made *takhreej* of *ahadeeth* from men who had been criticized of lying and stealing *ahadeeth*. Some of these *ahadeeth* are not known except from these weak men."[4]

Majority of the *ahadeeth* in Sunan Ibn Majah can be found in the other 6 mother books of *ahadeeth* (either in all of them or in some of them). As for the *ahadeeth* that can only be found in Sunan Ibn Majah, it amounts to approximately 1,339 *ahadeeth*.

IBN MAJAH

He is Aboo 'Abdullaah Muhammad bin Yazeed bin 'Abdullaah bin Majah ar-Raba'ee mawlahum al-Qazwinee. He was born in Qazwin in the year 209H. He traveled to many places seeking *ahadeeth* such as; ar-Ra'i, al-Basrah, al-Kufah, Baghdad, ash-Sham, al-Misr and al-Hijaz, he took many ahadeeth from the people of these towns.

He died in the month of Ramadan in the year 273H at the age of 64. He left behind him a lot of beneficial books. May Allaah have mercy upon him and reward him with good for the benefit that he left for the Muslims.

MUSNAD AHMAD

The Scholars of *hadeeth* place the *Musnads* in the 3rd level after the *Saheehayn* and *Sunans*. From the greatest of the *Musnads* in this level and greatest in terms of benefit is the Musnad of Imaam Ahmad bin Hanbal (*Rahimahullaah*). The Scholars of both past and present have testified to it been one of the books that had collected majority of *ahadeeth* regarding the *sunan* (traditions) of the Prophet of Allaah (Salaa*l*lahu *'alahi wa salam*). It is inclusive of what is necessary for a Muslim in his religious as well as worldly affairs.

Al-Hafidz ibn Katheer (d.744H) *Rahimahullaah* said: "None of the *Musnads* can be the same as the Musnad of Ahmad, in the amount collected in it or its perfect arrangement."[1]

Hanbal ibn Ahmad bin Hanbal (*Rahimahullaah*) said: "Our father gather myself, Saleeh and 'Abdullaah and read to us his Musnad and no one listened to it except us. Then he said: 'In this book, I have compiled more than 57,000 *ahadeeth*. So whenever you find the Muslims differing amongst themselves over a *hadeeth* from the Prophet of Allaah (*Salaallahu 'alahi wa salam*) (i.e. regarding the authenticity of a *hadeeth*), then return to it. So if you find it (i.e. the disputed *hadeeth*) in the book (i.e. Musnad Ahmad), then it is okay, otherwise, it is not a *hujah* [i.e. not a saying of the Prophet of Allaah (*Salaallahu 'alahi wa salam*)].'"[2]

However, adh-Dhahabee (*Rahimahullaah*) said: " This statement of Imaam Ahmad bin Hanbal should be understood in a general sense. For indeed, there are a lot of strong *ahadeeth* which are present in the *Saheehayn*, *Sunans* and the Ajeezaa (parts) but are not present in his *Musnad*."[3]

Furthermore, the *Musnad* of Imaam Ahmad bin Hanbal (*Rahimahullaah*) contains some *ahadeeth* that were not put in it by Imaam Ahmad bin Hanbal (*Rahimahullaah*) but rather, added to it by his son (i.e. 'Abdullaah ibn Ahmad). These additional narrations not collected by Imaam Ahmad bin Hanbal and are known as '*Zawaa'id 'Abdullaah'*

There are also further additional *ahadeeth* to the Musnad Ahmad collected by Aboo Bakr al-Qatir'ee that he reported from 'Abdullaah bin Hanbal who in turn reported

4
1
2
3

them from his father. However, these *ahadeeth* were neither written down by Imaam Ahmad bin Hanbal (*Rahimahullaah*) nor his son (i.e. ’Abdullaah).

There are approximately 40,000 *ahadeeth* contained in Musnad Ahmad and after the removal of the repeated *ahadeeth*, it comes down to about 30,000.

<u>The opinion of the Scholars regarding the authenticity of Musnad Ahmad</u>

The Scholars of narrations are of 3 different opinions regarding the authenticity of the *ahadeeth* in Musnad Ahmad. They are as follows:

1) The first group holds the opinion that all the *ahadeeth* in Musnad Ahmad are authentic and can be used as a decisive proof.
2) The second group holds the opinion that in the Musnad Ahmad there are *ahadeeth* which are authentic, weak and fabricated.
   Ibn al-Jawzee (d.597H) *Rahimahullaah* collected in his book ‘al-Mawdu’aat’, most of the fabricated *ahadeeth* known to him. In it are 29 *ahadeeth* from the Musnad Ahmad.
   Al-Iraqee (d.806H) *Rahimahullaah* added to these 29 fabricated *ahadeeth*, 8 more which he placed in one chapter.
   Thus, there are 38 *mawdu’* (fabricated) *ahadeeth* found in the Musnad Ahmad, a level worse than *da’eef* (weak).
3) The third group hold the opinion that in the Musnad Ahmad, there are *ahadeeth* which are authentic and weak and these weak *ahadeeth* are closer to being *hasan* (fine), however, there are no fabricated *ahadeeth* in the Musnad Ahmad. Shaykhul-Islam ibn Taymeeyah, adh-Dhahabee, ibn Hajar and as-Suyootee (*Rahimahumullaah*) held this opinion.

Shaykhul-Islam ibn Taymeeyah (d.728H *Rahimahullaah* said: “The conditions which Imaam Ahmad bin Hanbal (*Rahimahullaah*) used for his Musnad are stronger than those used by Imaam Aboo Daawood (*Rahimahullaah*) for his Sunan. Imaam Aboo Daawood narrated from men whom Imaam Ahmad bin Hanbal refused to narrate from in his Musnad. Furthermore, Imaam Ahmad bin Hanbal placed a condition upon himself not to narrate from anyone whom he knew to be a liar. Although, he did narrate from people who were weak. Another point is that in the *ahadeeth* added to the Musnad Ahmad by his son ’Abdullaah and Aboo Bakr al-Qatir’ee, some of them are fabricated. This is why those people who lacked knowledge thought that these *ahadeeth* were collected by Imaam Ahmad bin Hanbal himself.”[1]

Thus, from the statement of Shaykhul-Islam ibn Taymeeyah (*Rahimahullaah*), it is possible to reconcile these opinions. So as regards the saying: ‘In the Musnad Ahmad, there are authentic and weak *ahadeeth.’* This opinion does not oppose the saying: ‘Every *ahadeeth* in Musnad Ahmad is a decisive proof.’ For if the weak *ahadeeth* are meant to be ‘*hasan lighayrihi* (fine due to others), then these weak *ahadeeth* can be used as a proof. As for the saying: ‘In the Musnad Ahmad, there are fabricated *ahadeeth*.’ Then this statement refers to the additional *ahadeeth* added to the Musnad Ahmad by Imaam Ahmad bin Hanbal’s son and Aboo Bakr al-Qatir’ee.

A lot of *Muhadeethoon* (Scholars of narrations) have classified the Musnad Ahmad, some have explained it, some have summarized it, some have interpreted it and others have arranged and organized it. The best of them is called ‘Al-Fath ar-Rabbanee li Tatim Musnad al-Imaam Ahmad bin Hanbal ash-Shaybanee’, it was written by Ahmad bin Abdur-Rahman al-Banna who is famously known as As-Sa’ati. He

[1]

classified the Musnad Ahmad into 7 parts, the 1st part dealing with *Tawheed* (i.e. the study of the Oneness and Uniqueness of Allaah) and the science of the religion and the last part dealing with the Resurrection and the condition of the Hereafter. He divided this book into various topics and arranged it in the best possible way. He also made an explanation for this book called 'Bulughul-Amani min Asrarul-Fath ar-Rabbanee'. Indeed, this title befits the book, for it is very beneficial from the viewpoint of *hadeeth* as well as from the viewpoint of *fiqh*. And all praise is due to Allaah alone.

AHMAD BIN HANBAL

He is Aboo 'Abdullaah Ahmad bin Muhammad bin Hanbal ash Shaybanee al-Marwuzee, then al-Baghdadee. He was born in the month of Rabi'ul Awwal, in the year 164H, in a town called Marwu, he was then taken to Baghdad. He was brought up an orphan and he traveled to many towns and countries seeking ahadeeth. He heard from the scholars of his time from Hijaz, al-Iraq, ash-Sham and Yemen. He took great care in preserving the *sunnah* and *fiqh*, till the people recognized him to be their Imaam and Faqeeh.

A lot of Scholars of 5he past and present have praised due to his immense knowledge, understanding, piety, etc.

Imaam ash-Shafi'ee (d.204H) *Rahimahullaah* said: " I left Baghdad and I did not leave behind me a man better, having more knowledge, or greater understanding nor having greater piety than Ahmad bin Hanbal."[1]

Imaam 'Alee ibn Madeenee (d.234H) *Rahimahullaah* said: " Indeed Allaah aided this religion through Aboo Bakr as-Siddeeq (*Radiyallaahu 'anhu*) on the day of Apostasy; and through Ahmad bin Hanbal on the day of Trial."[2]

Ishaaq ibn Raahawayh (d.238) *Rahimahullaah* said: " Ahmad bin Hanbal is a decisive proof between Allaah and His slaves upon the earth."[3]

Imaam adh-Dhahabee (d.748H) *Rahimahullaah* said: " To him (i.e. Imaam Ahmad bin Hanbal) ended the *Imamah* (leadership) of *fiqh (*understanding*)*, *hadeeth (*prophetic traditions*)*, *ikhlaas* (sincerity) and *wara'a* (piety). And they (i.e. Scholars of Ahlus –Sunnah) have ijma (consensus) that he is '*Thiqah'* (trustworthy), *Hujah'* (an establishing proof) and '*Imaam'* (a leader).

He died in Baghdad on Friday, 12 Rabi'ul Awwal, in the year 241H, at the age of 77. He left behind for the Muslim nation a huge amount of knowledge and a strong and firm methodology. May Allaah have mercy upon him and reward him with good for the benefit he left the Muslims.

MANNERS OF THE SCHOLAR AND THE STUDENT

The benefit of knowledge is acting upon what one has learnt and comprehended. Thus, whoever does not act upon what he has learnt of his knowledge, then his knowledge will be a trial and a burden upon him as well as a proof against him on the Day of Judgement.

Evidence from the Sunnah

Narrated Aboo Maalik al-Asharee (*Radiyallaahu anhu*) The Messenger of Allaah ('*Alahyi sallatu wa salam*) said: "**The *Qur'aan* is either for you or against you."**[4]

1
2
3
4 Saheeh Muslim

For both the scholar and the student of knowledge, there are particular manners that they should adhere to. Some of these manners are shared amongst both the scholar and the student, while others are particular to each one.

Manners pertaining to both the Scholar and the Student of Knowledge

- Having a pure and sincere intention (i.e. for the sake of Allaah alone). This is achieved by the knowledge acquired and its teaching, the scholar and the student seek only to gain nearness to Allaah and attain His Pleasure, to preserve and spread their knowledge of the Shari'ah and also to lift ignorance from themselves as well as the people. Thus, whoever intends by studying the Shari'ah to gain something from the world, then indeed, he has certainly exposed himself to the punishment of Allaah.

Evidences from the Sunnah

1. Narrated Jabeer ibn 'Abdullaah (*Radiyallaahu 'anhu*): The Messenger of Allaah (*Salaallahu 'alahi wa salam*) said: " **Do not acquire knowledge in order to compete with the scholars, nor to argue with the ignorant, nor to gain mastery over the gatherings. Since whoever does that then the fire! The fire!"**[5]
2. Narrated Aboo Hurayrah (*Radiyallaahu 'anhu*): The Prophet of Allaah (*Salaallahu 'alahi wa salam)* said: "**Whoever learnt knowledge by which the Face of Allaah, the Mighty and Majestic should be sought. However, he did not seek it except to gain a portion of this world, he will not smell the fragrance of Paradise on the Day of Judgement."**[1]

- They should both strive to act upon the knowledge which they have acquired, for whoever acts upon the knowledge which he has gained, Allaah will bestow upon such a person knowledge of which did not previously have**.**

Evidence from the Qur'aan

" While as for those who accept guidance, He increases their guidance and bestows on them their piety."[2]

However, as for those who do not act upon the knowledge that Allaah has bestowed upon them, then Allaah may take this knowledge away from them.

Evidence from the Qur'aan

" So because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their right places and have abandoned a good part of the message that was sent down to them…"[3]

- They should both possess good manners in their dealings with the people and to be patience and calm with them. They should both be easy going, respectful, enjoin the good, bear the harms of the people with patience and perseverance and should possess other qualities and mannerisms which are praised by the Shari'ah and those which are known to the people.
- The scholar and the student should be far from bad manners such as; swearing, harshness, the use of foul words, harming the people and being immature in their thinking and acting. They should also avoid any mannerisms which are detested by the Shari'ah and those which are known to the people.

---

[5] Sunan Ibn Majah. Hadeeth hasan
[1] Sunan Aboo Daawood. Its isnad is saheeh
[2] Surah Muhammad (47):17
[3] Suratul-Ma'idah (5):13

Manners of the Scholar

- The scholar should have the desire to spread his knowledge by any possible Shari'ah means (available to him). He should give the knowledge to those who ask of it in a nice and amicable way, with an open chest, been happy and pleased that Allaah has bestowed this blessing of knowledge and light upon him and that people have come to inherit this knowledge from him. He should take care from hiding and concealing the knowledge of the Shari'ah because the people are in need of it's explanation and they ask him for guidance.

Evidence from the Sunnah

Narrated Aboo Hurayrah (*Radiyallaahu 'anhu*): the Messenger of Allaah (*Salaallahu 'alahi wa salam*) said: "**Whoever concealed knowledge, Allaah will make him wear a bridle of fire on the Day of Resurrection**."[4]

- Having tolerance and bearing with patience the harms and bad habits of the students. This is in order to gain the reward of the patience ones and also to teach them patience and perseverance with the harms of the people. This is accompanied with cultivating them upon guidance and leading them with wisdom in regards to their errors which they have committed. If this is not done, then the teacher will lose respect in front of his students and all his teaching would be lost.
- He should set a good example in front of his students in respect of his religion and manners. Indeed, the teacher is the greatest example for his students and their mirror which reflects the religion and manners.
- He should utilise the best methods in presenting his knowledge to the students and be cautious of things which may obstruct these methods. Thus, he should use the most appropriate words, explain and clarify with proofs and plant love in their hearts. This is so that he is able to guide them, for them to listen to his words and accept his guidance.

Manners of the Student

- He should exert maximum effort in gaining knowledge, for indeed, the relaxed body cannot acquire knowledge. Therefore, he should seek out all the various and different means which may lead him to attaining his knowledge.

  Narrated Aboo ad-Dardaa (*Radiyallaahu 'anhu*): The Messenger of Allaah (*Salaallahu 'alahi wa salam*) said: " He who treads a path in search of knowledge, Allaah will direct him to tread a path from the paths of Paradise and the angels would accord welcome to the seekers of knowledge and all that is found in the heavens and earth and even the fish in the depth of the water seek forgiveness for the scholar…"[1]
- He should begin with the knowledge that is most important from what he requires of knowledge in issues of his religion and worldly affairs. Indeed, this is from wisdom

Evidence from the Qur'an

" He gives Wisdom to whom He wills and he to whom Wisdom is given, then indeed, abundant good has been granted. But none remember except men of understanding."[2]

- Having humbleness when acquiring this knowledge, so he does not possess nor show pride in gaining knowledge from any individual, whoever he may be.

[4] Sunan Aboo Daawood
[1] Sunan Aboo Daawood
[2] Suratul-Baqarah (2):269

Indeed, being humble due to knowledge is highness and humiliation in seeking this knowledge is honour. For there are those lower than oneself in knowledge but may possess a particular type of knowledge of which you do not possess its knowledge.

- Having and showing respect to the scholars as regards what is permissible for them. Indeed the sincere teacher/scholar is in place of a father who feeds the soul and heart with knowledge and faith. Therefore, from the rights of the scholar is that they should be respected without neither extremism nor neglect. The student should ask questions as one who is genuinely looking for guidance and not questioning the scholar as one in obstinate opposition or full of pride. The student should tolerate whatever terms proceed from his teacher, for he may be affected by outside circumstances of which make him intolerable of his students' attitudes. While in normal circumstance he would tolerate them.
- To be active in revising, precision and memorising what he has studied, either by heart or by writing. Indeed, from the characteristics of man is forgetfulness, therefore, he should take care of the knowledge that he has attained, so that he does not lose it and its benefits.

  A poet said: " Knowledge is like hunting and writing it is the means of catching it. So tie your prey with a strong rope, for indeed, it is foolishness to catch a deer and then let it free within the creation."

  Thus, the student should pay special attention in preserving his books from been lost, worn out or destroyed, for they are his treasures and references in case of need.

Call to Islam
Masjid al-Ghurabaa
Luton, UK
www.calltoislam.com